

CLAVIS CALENDARIA:
OR, THE
Liturgy - Calendar
OF THE
CHURCH
OF
ENGLAND
Explain'd.

BY
W. C. M. A.

LONDON,
Printed for John Nutt, near
Stationers-Hall, 1700.



less
wh
self
has
tho
wh
wil
tin
con

ve
den
R
al

T H E

P R E F A C E.

I Shall not detain the Reader with any Excuses for the publishing this little Manual, as knowing the best in such a Case signify but little before a worthless Tract, and none of any great necessity where the Tract has in it to recommend it self. Of which sort is this in the Readers hands, is left to his Judgment to determine, though if it in some measure answer to what the Title promiseth, it may likely meet with a favourable Reception, Matters relating to the Calendar being frequently discoursed of, but not so generally understood.

In the following Pages is an Account given of the English Computation of the Golden Number, Epact, Cycle of the Sun, and Rules for finding the moveable Feasts, as also an Explanation of all the Feasts and

The PREFACE.

Fasts throughout the Tears, and of other Saints days placed in the Calendar, prefix'd to the Liturgy of our Church. The moveable Feasts and Fasts are set in their proper Places for this present Year 1700. The Feasts marked with Capital Letters, the Fasts with a Black, and other Saints Days, not Festival, with an Italian Character. I must confess in the Historical Part, there are some things that relish much of the Fable, and seem impossible to be digested but by a Roman Faith; but then are delivered in such a manner, as appears here is no design of imposing on any Man's Belief, and are related rather for their Strangeness than their Truth. As for what is reported as credible, is supported by the Authority of approved Authors; which in particular to cite, would take up more room than the designed brevity of this Trifle would admit.

SECT.

S E C T. I.

*Of the English Computation, or Old
Stile, and its difference from the
New.*

THE Annual Computation of the Church of *England* is according to the Roman Calendar reform'd by *Julius Caesar*, and is therefore called the *Julian Account*. He when Dictator (43 years before the Incarnation) observing the Inconvenience of the Intercalary month (inserted when the Priests thought fit) ~~year~~ to supply the deficiency of the common year with respect to the Sun, by the assistance of *Sosigenes*, and other learned Astronomers, calculated a year conformable (as was then thought exactly) to the Sun's tropical Revolution.

This was done (rejecting the intercalary month) by the addition of ten days and six hours to the former (*Numa's*) year. The days were thus disposed of, to the months *January*, *July* (then *Sextile*) and *December*, each

2 *The English Computation, &c.*

two; to *April, June, September and November*, each one. The six hours were not to be reckon'd till every fourth Year, when they make up an whole day, which day was order'd to be inserted betwixt the 24th and 25th of *February*; and because the 24th of *February* is the sixth Calend of *March*, and this and the intercalary accounted but as one continued day, they are therefore both called *Bissexto Calendas Martii*: And hence also when this happens, the year is called *Bissextile*, or Leap-year.

So that by this addition to the former year, which consisted only of 355 days, the Julian year contains 365 days, and six hours, which has been found too large a space for a solar year, and it is a thing impossible to calculate a year exactly to the Course of the Sun, by reason of its unequal motion from one Point to another; and therefore Astronomers have pitched upon a middle motion of the Sun betwixt its slowest and swiftest annual Revolution, computing it to contain 365 days, 5 hours, 49 minutes, less by 11 minutes than the Julian year; which 11 minutes in the space of 133 years make up a day; so that should this middle Tropical and the Julian year begin together at noon, the 10th. of *March Anno* 1700. in the year 1833. the beginning of the former would happen at noon, on the 9th of *March* of the Julian year. In the year 1966. or after 266 years, it would happen on the 8th of that month, &c. proceeding

ceeding by 133. According to which difference the Vernal Æquinox that fell at the great Council of *Nice* upon the 21st. of *March*, was observed in the year 1582. or about 1300 years after, to fall on the 11th of that month; and this gave occasion to the Correction of the Calendar, and the Introduction of a New Stile.

For *Gregory XIII.* then Pope of *Rome*, upon observing the year thus far to have gone backward, order'd 10 days to be cut off from the month of *October*, by calling the 5th day thereof the 15th; and, to obviate the like Inconveniencies for the future, it was then provided, that after the year 1600. in every 400 years succeeding three *Bissextiles* should be omitted; i. e. in the years 1700, 1800, 1900. but in 2000. and so every Four hundredth year, the *Bissextile* (as in course) should be retained; because in 399 years (according to this Hypothesis, tho' some will have it somewhat more) the Julian exceeds this middle Tropical year but three days.

So that this present year 1700 which is with us *Bissextile*, is not so with them which follow the Gregorian Account, or New Stile; and hence their Account which was formerly ten is now eleven days before ours, for the beginning of months, and for all fix'd Festivals, but various (as the Moon) for all moveable Feasts, the greatest distance being five weeks, as it will happen the next year.

This New Account is observed in all Nations that are in obedience to the See of *Rome*, and the Old by such as have rejected its Authority, excepting *Holland* and *Zealand*, and of late the Protestant Churches in the *Palatinate*; and were it not a seeming compliance with the Pope's Decree, that peremptorily enjoins it to be universally observ'd, no doubt other Protestant Countries would have admitted of it, which must be confessed to be far more exact and regular than that we follow; though it would have been a more correct regulation for the observance of Church Festivals had the Year been reduced to the order of heavenly Bodies at our Saviour's Passion, whereas the Correctors went no farther backward than the Council of *Nice*, *A. D.* 325.

S E C T. II.

Of Months, Days, &c.

A Month is properly the Space wherein the Moon passeth through the Zodiack, but is also taken for the time of the Sun's passing through the twelfth part of it, and so the one is called a *Lunar*, the other a *Solar* month.

A *Lunar* month is either *Periodical*, that is, the Space wherein the Moon's moving from one

one Point of the Zodiack returns to the same again, and this is observed to be in 27 days and 8 hours; or *Synodical*, wherein the Moons departing from Conjunction with the Sun, returns to another Conjunction with it; but this cannot be under 2 days, 4 hours, 44 minutes after its periodical Revolution; for in that time the Sun is carried by its proper motion near one Sign further, so that this month contains 29 days and an half, and is called also the month of *Consecution*, because the Moon follows to overtake the Sun.

2. A *Solar* month is the time of the Sun's passing through one Sign of the Zodiack; which motion taken in a mean betwixt its excess and defect, takes up 30 days, 10 hours, and almost a half, which days, &c. multiplied by 12, make up the *Solar* year, and are unequally distributed amongst the 12 months; which according to the Cycle of the Sun and Moon, and course of Almanacks, are in this order.

1. *January*, denominated from *Janus*, first King of the Latines, who for his Prudence and wise Circumspection, is represented with two Faces, the one looking backward on things past, the other forward on things to come; and so *January* has a twofold reference, to the end of the year past, and to the beginning of the year to come. But some would have it so called from *Janua*, a Gate; for as by that we enter an

house, so by this month we enter upon the year.

2. *February*, a *Februo*, to purge by Sacrifice, because then the *Romans* offered Sacrifice to *Pluto*, and the Infernal Gods, for the Souls of their Ancestors. These two months were added by *Numa* to *Romulus's* year, which having but 104 days consisted but of Ten Months, beginning with,

3. *March*, so called from *Mars* his supposed Father.

4. *April*, *Qu. April*, from the Greek *ἄρπες*, Froth, from whence *Venus* is reported to proceed, or else *ab aperiendo*, because at this time the Pores of the Earth open, and all things begin to grow.

5. *May*, à *Majoribus*, the Elder.

6. *June*, à *Junioribus*, the Younger; for into these two sorts were the People of *Rome* at first divided, and from both were denominated these two months, as appears from that of *Ovid*.

*Hinc sua majores tribuerunt nomina Majo.
Junius à juvenum nomine dictus adest.*

7. *July* changed from *Quintilis* to this Name, in honour of *Julius Caesar*, who is said to be born on the fourth of the Ides of this month.

8. *August*, so called, in honour of *Augustus Caesar*, which before was *Sextile*, because

cause the sixth month from *March*, with which the year did at first begin; and so ~~the~~ 9 September, 10 October, 11 November, and 12 ~~of~~ December, were thus named, because the 7th, 8th, 9th and 10th months distant from *March*.

As for the number of days belonging to each Month there was some alteration made by *Augustus Cæsar* since the Julian Correction, but since his time have continued in this order in the following Verses.

*Triginta Aprilis, Junius, Septemq; Novemq;
Uno plus alii, viginti Februus Octo;
At si Bissextus fuerit superadditur unus,
Et tunc Bissexta Marti conscribere Calendas.*

The English of which is found in this old Rhyme:

*Thirty days hath September,
April, June, and November,
February hath Eight and twenty alone,
And all the rest have Thirty and one;
But when of Leap-year cometh the time,
Then days hath February Twenty nine.*

These days of each month were by the Romans divided into three Denominations, viz. *Calends*, *Nones*, and *Ides*, and which 'till of late were in use in our English Calendar.

1. The Calends are always the first day of every month from which the days of the month preceding are accounted backward, as the 31st of *December* is called *pridie Calendas Januarii*, (the Preposition *ante* being understood) the 30th *Tertio Calendas*, the 29th *Quarto Calendas*, &c. in this numerical order, as far as the Calends reach. They have their name from the Greek *καλῶ* to call, because the *Pontifex minor* on the first day of every month did call an Assembly of the People, and notifie to them what Feasts were to be observ'd in the month.

2. Nones begin at the Ides, and end with the Calends, and are reckoned as the Calends are, *pridie nonarum*, *tertio nonarum*, &c. They are so called, as some imagine, from the word *Non*, because during this time no day was dedicated to the Gods. *Nonarum tutela Deo Caret*, &c. *Ovid*.

3. Ides are placed in the middle of the month betwixt the Calends and Nones, dividing it into two Parts, and from hence have their Denomination, the old Latin word *Iduo*, signifying to divide. These are of an equal number, viz. eight in each month; but for the Nones in *May*, *March*, *July*, and *October*, are six, and all the rest are the Calends, as is expressed in the following Verses.

*Principium mensis nostri dixere Calendas.
Sex Maius Nonas October, Julius & Mars,
Quatuor at reliqui, tenet Idus quilibet octo.*

S E C T. III.

Of the Golden Number.

THE Golden Number, called also *Decem-novennalis Circulus*, the Prime Cycle of the Moon, and *Annus Metonicus* (from *Metbo* its first Inventor) is a periodical Revolution of 19 years, in which space ancient Astronomers thought that the Sun and Moon return'd to the same Aspects they were at 19 years before, and was therefore received into the Church by the Fathers of the *Nicene Council*, for finding out the Changes of the Moon for a due Observation of *Easter*. But this has been since discovered to be an erroneous Rule, there being an anticipation of an hour and near half, so that that Lunation which happens in any month this present year, in nineteen years hence will fall an hour and half sooner, by which account the Error since the *Nicene Council* has encreased to above four days. This Golden Number is placed in the first Column in our Liturgy-Calendar, where you may find the mistake. For Example.

This

This present year 1700. the Golden Number is 10, which I find in the month *January* to stand against the 14th day, upon which (according to this Rule) the Moon should change; whereas this Year, the New Moon falls on the 10th of this month. See more in the Feast of *Easter*.

It was called the Golden Number, as some think from that excellent use it was thought to be of, or more probably because written in Rubrick or Golden Letters in the Calendar. To find it any year, add to the year of our Lord 1; which divide by 19, and the remainder is the Golden Number for that year.

S E C T. IV.

Of the Epact.

THE Epact is a number of 11 days, by which the common *Solar* year of 365 days exceeds the common *Lunar* of 354; and therefore 11 days every year being added to make them equal, are called the *Epact* from the Greek word ἐπάζω *intercalo*, *addo*, &c.

But observe when the number exceeds 30, to substract 30, and the remainder is the *Epact* for that year, because from one change of the Moon to another there can be but 30 days.

Of the Epact.

11

days. For Example: The *Epact* this present year 1700. is 20, to which 11 added the next year make 31, from which 30 deducted there remains one, which is the *Epact* for the year 1701. So that the *Epact* proceeds with a continual encrease every year of eleven days, subtracting 30 where they can be subtracted.

Only when you come to the great Inter-calculation, or last *Epact* 29, answering the Golden Number 19, there must be added 12 days to make up a number 41, that 30 from thence rejected, the *Epact* may be, as at the first, 11.

To find the *Epact* for ever, multiply the Golden Number for the year propos'd, by 11. dividing the Product by 30, and the remainder is the number of the *Epact*: Or observe the ensuing Table; and when the years of our Lord are therein expired, place 1719 where is 1700, and you have both the Golden Number and *Epact* for ever.

A. D.	1710	711	1712	1713	1714	715	715	1717	1718	700	1701	702
Prime	1	2	3	4	5	6	7	8	9	10	11	12
Epact	11	22	3	14	25	6	17	28	9	20	1	12
A. D.	1703	704	705	1706	707	708	1709					
Prime	13	14	15	16	17	18	19					
Epact	23	4	15	26	7	18	29					

S E C T. V.

Of the Cycle of the Sun, and Dominical Letter.

THE Cycle of the Sun is a Revolution of 28 years, wherein the Dominical, or Sunday-Letters, A, B, C, D, E, F, G, make all their several changes: But they are to be reckoned in a retrograde order; so that if this year the Sunday-Letter be F, in the next year it will be E, according to the Verse: *Gaudet Francus Equo, Danus Cane, Barbarus Arcu.* Were there no Leap-year, those Letters would be run through in seven years; but because of *Bissextile* every 4th year, when there are two Dominical Letters, one serving till St. *Matthias's* Day, the other for the rest of the year, they take not all their Turns under 28 years. And note, that the Dominical Letter and Golden Number change the first of *January*, and the *Epact* the first of *March*.

*A Table shewing the Cycle of the Sun, and
Dominical Letter for ever, placing
1728 where is 1700, &c.*

<i>A. Dom.</i>	1700	1701	1702	1703	1704	1705	1706	1707	1708	1709	1710	1711	1712	1713
☉ <i>Cycle</i>	1	2	3	4	5	6	7	8	9	10	11	12	13	14
<i>D. Letter</i>	G F	E	D	C	B A	G	F	E	D C	B	A	G	F	E D
<i>A. Dom.</i>	1714	1715	1716	1717	1718	1719	1720	1721	1722	1723	1724	1725	1726	1727
	15	16	17	18	19	20	21	22	23	24	25	26	27	28
<i>D. Letter</i>	C	B	A	G	F	E	D	C	B	A	G	F	E	D C

Two

Two Tables whereby to find all the
moveable Feasts in the Church of
England for ever.

Table 1.

	0	1	2	3	4	5	6
<i>Prime</i>	A	B	C	D	E	F	G
1	8	8	8	8	7	7	7
2	6	6	6	6	6	6	6
3	9	9	9	9	9	8	8
4	8	7	7	7	7	7	7
5	6	6	6	6	5	5	5
6	9	9	8	8	8	8	8
7	7	7	7	7	7	6	6
8	10	10	10	9	9	9	9
9	8	8	8	8	8	8	7
10	7	7	6	6	6	6	6
11	9	9	9	9	9	9	9
12	8	8	8	7	7	7	7
13	6	6	6	6	6	6	5
14	9	9	9	9	8	8	6
15	7	7	7	7	7	7	7
16	6	6	6	5	5	5	5
17	9	8	8	8	8	8	8
18	7	7	7	7	7	6	6
19	10	10	9	9	9	9	9

Table

Table 2.

Interval- lum minu		Qua d.	Easter- day.	Roga- tion. Sunda y	Ascen- tion.	White Sunday.	Advent Sunday	Inter- vallum majus.
Week-days								
5	3	8 Feb.	22 Mar.	26 Ap.	30 Ap.	10 May	29 No.	27
5	4	9	23	27	1 May	11	30	27
5	5	10	24	28	2	12	1 Dec.	27
5	6	11	25	29	3	13	2	27
6	0	12	26	30	4	14	3	27
6	1	13	27	1 May	5	15	27 No.	26
6	2	14	28	2	6	16	28	26
6	3	15	29	3	7	17	29	26
6	4	16	30	4	8	18	30	26
6	5	17	31	5	9	19	1 Dec.	26
6	6	18	1 April	6	10	20	2	26
7	0	19	2	7	11	21	3	26
7	1	20	3	8	12	22	27 No.	25
7	2	21	4	9	13	23	28	25
7	3	22	5	10	14	24	29	25
7	4	23	6	11	15	25	30	25
7	5	24	7	12	16	26	1 Dec	25
7	6	25	8	13	17	27	2	25
8	0	26	9	14	18	28	3	25
8	1	27	10	15	19	29	27 No	24
8	2	28	11	16	20	30	28	24
8	3	1 Mar.	12	17	21	31	29	24
8	4	2	13	18	22	1 June	30	24
8	5	3	14	19	23	2	1 Dec.	24
8	6	4	15	20	24	3	2	24
9	0	5	16	21	25	4	3	24
9	1	6	17	22	26	5	27 No.	23
9	2	7	18	23	27	6	28	23
9	3	8	19	24	28	7	29	23
9	4	9	20	25	29	8	30	23
9	5	10	21	26	30	9	1 Dec.	23
9	6	11	22	27	31	10	2	23
10	0	12	23	28	1 June	11	3	23
10	1	13	24	29	2	12	27 No.	22
10	2	14	25	30	3	13	28	22

16 *The foregoing Tables explain'd*

The first shews the distance betwixt *Christmas day* and *Quinquagesima*, called *Intervallum minus*; where first look for the Golden Number descending on the first Column on the left hand, till you come under the Dominical Letter (which in *Bissextile* must be the latter) for the proposed year, where you will find in the common Angle the number of Weeks, and over the Sunday Letter the number of Days, the space betwixt *Christmas* and *Shrove Sunday*.

For Example.

In the Year 1701 the Golden Number is 11. and the Dominical E. find therefore 11. in the first row under *Prime*, then proceed on the right hand till you come under E. where you will find 9 weeks and over E 4 days, and this shews that from *Christmas* to *Quinquagesima Sunday* is 9 weeks and 4 days, which *Intervallum minus* being found look for the same in the second Table, in the first Column on the left hand, over against which are placed the moveable Feasts in order as written in the Front of the Table, and there you will find over against 9 weeks and 4 days *Quadragesima* to fall on the 9 of *March*, *Easter-day* the 20 of *April*, *Rogation Sunday*, *May* 25 *Ascension*, *May* 29. *White Sunday*, *June* 8. *Advent Sunday*, *Nov.* 30. and lastly *Intervallum majus* or the distance betwixt *Trinity Sunday* and *Advent* 23 weeks, which is the true stating of the moveable Feasts for the next year.

Sect. 6.

S E C T VI.

Of the Fasts and Festivals, moveable and immoveable in the Church of *England*, and other remarkable Days in the Calendar; beginning with *January*.

January bath 31 Days.

1 a **C**IRCUMCISION, The year begins
 2 b with the Feast of our Lord's Cir-
 3 c cumcision, being the 8th day from his
 4 d Nativity, as the Law provided, by
 5 e which he was made under the Law to
 deliver us from the Curse of it.

This Feast was first observed as the
 Octave of the Nativity, the Primi-
 tive Christians keeping solemn the
 Eighth day from any great Festival,
 that they might not come short of the
 Jews Devotion, who according to
 the Precept, *Lev. 23. 26.* were ob-
 liged to do so; and hence in our
 Communion Office, the proper Pre-
 faces for *Christmas-day* and *Ascension*,
 are appointed to be used 7 days after
 the said Feasts. This Feast under the
 name of *Circumcision* was observed,
 if not sooner, in the 11th Century.

It

It is called *New-years-day* from the old Account of the *Romans*, who began their Computation of the year from the Calends of *January*.

- 6 f *EPIPHANY*, The word signifies Apparition, or Manifestation, and is kept chiefly in memory of the appearance of a Star manifesting Christ to the wise Men. Of old the day of the Nativity, or the Manifestation of Christ in the Flesh, was by the *Greek Church* kept at this time, and under the name of *Epiphany*, till they received more light in the Case from the Churches of the *West*, who always kept them as two distinct Feasts; and this latter for a threefold Cause, for three manifestations of our Saviour upon this day, though not in the same year, and therefore used to be called *Epiphania* in the Plural, and by some distinguished into *Epiphania*, *Theophania*, and *Bethphania*. *Epiphania*, from the appearance of a Star manifesting Christ to the *Gentiles*, as before. *Theophania*, from the manifestation of the whole Trinity at our Saviour's Baptism, when the Three Persons did sensibly manifest themselves, the Father in the Voice from Heaven, the Son in the Flesh in the River *Jordan*, and the Holy Ghost
- 7
the

in the Shape of a Dove. *Bethphania* from the manifestation of his divine Glory by his first Miracle in the House of Marriage in *Cana* when he turn'd Water into Wine. It is called in some places the Feast of Kings, because it was believed that the three Wise Men that came from the *East* to adore our Saviour were three Kings of *Arabia*, which indeed is *East* from *Jerusalem*, and it is said in the 72 Psalm, *The Kings of Arabia shall bring Gifts*, according to which is the following distich,

*Tres reges regi regum tria dona ferebant,
Myrrham homini uncto aurum, thura de-
dere deo.*

These wise Men or *Magi*, were afterwards called the three Kings of *Collen*, because their Bodies after several translations are reported to rest there, which the Monks of that place much boast of, and pretend to shew to Strangers their Tombs, to which are fastned Tables wherein the History of them is inscribed. From the story of those Kings came the custom of chusing King and Queen upon this day.

7 G 1 SUNDAY after EPIPPHANY,
This and the following Sundays to Sep-
tuagesima are of an uncertain number,
according

according to the quantity of *Interval-lum minus*, or distance from *Christ-mas* to *Shrove-tide*, being at the most 6, and when *Easter* falleth soonest there is but 1. They have nothing more remarkable above other Sundays; but here I shall take occasion to say something of the weekly Festival of the Church, the *Lord's day*. This is undoubtedly the most ancient Feast in the Christian Church, and succeeded the Jewish Sabbath soon after our Saviour had put an end to it by his Sabbath in the Grave. *Dominicus dies Christi resurrectione declaratus est Christianis, & ex illo cœpit habere festivitatem suam*, (saith St. *Austine* Ep. 119. c. 13.) The *Lord's day* by the Resurrection of Christ was declared to be the Christians day, and from that time began to be celebrated as the Christians Festival. And though the Feasts of the *Nativity* and *Easter* are very ancient, yet the weekly Commemoration of Christ's Resurrection, whereby was finished the great work of Man's Redemption was undoubtedly the first. The Texts to prove it of Apostolical Institution are these, *Act. 20. 7. 1 Cor. 11. 20. 16. 2. Apoc. 1. 10.* and though it was substituted in the room of the *Jewish Sabbath* now to be laid aside,

aside, yet in the *Eastern Church*, where Converts from *Judaism* were very numerous, the *Saturday Sabbath* was a long time observed together with the Lord's day, and others that were better instructed in Christian Liberty, did in compliance with those weak Christians keep the Sabbath as a day for Religious Worship, though to vindicate themselves from compliance with *Judaism* declared, they did it only in a Christian way, and to worship Christ the Lord of the Sabbath; but this Judaizing did not last long, and in most of the *Western Churches* the *Saturday* was observed as a Fast, but the *Lord's day* never in any Church till of late amongst some modern Reformers of Antiquity, who will hardly allow former times any degree of Wisdom and goodness; though in an ancient Book ascribed to St. Ignatius there is this severe Censure of 'em, *whosoever fasts on the Lord's day is a murderer of Christ*. It is called *Sunday* because the Day dedicated by the Heathens to the Sun, and is often mentioned by the ancient Fathers under that name.

- 8 a *Lucian*. This Man was a Priest and Disciple of St. Peter, sent with Dio-
9 b *nysius Arcopagita* to preach the Gospel

B in

10 c in *France*, and was there Martyr'd,
 11 d about the year 74. as *Bede* and others
 12 e testifie. There is another *Lucian*
 mentioned by *Baronius*, that was Priest
 of *Antioch*, that suffered Martyrdom
 under *Maximian*, A. D. 311.

13 f *Hilary*. This was a learned Father
 of the Church, and Bishop of *Poitou*
 14 G in *France*, the first of the Latins that
 wrote against the *Arrian Heresy*, by
 15 a which he acquired a great Reputation,
 of whom *Paschasius* in his *Icones* hath
 16 b these Verses.

17 c *Et nos exilaras, Hilari Sanctissime præ-*
(sul,
Et monitis victa est Arria secta tuis.

He died in the year 369.

18 d *Prisca*, A Virgin that suffered Mar-
 tyrdom at *Rome* under *Claudius* the 2d.
 19 e A. D. 279.

20 f *Fabian*. At the Election of a Bishop
 of *Rome* 'tis reported a Dove ap-
 pear'd over this *Fabian's* Head, which
 was looked on as a miraculous desig-
 nation of him to the Chair, and was
 accordingly chosen. He is said to or-
 dain Notaries to Register the Acts of
 Martyrs, and to Baptize the Empe-
 ror *Philip* and his Son, both which were
 soon cut off by *Decius* that succeeded,
 who

who raised the 7th and cruel Persecution against the Christians, in which suffered this Holy Bishop, as did *Babylas* at *Antioch*, and innumerable others. To avoid the fury of this Tyrant 7 young Men are reported to hide themselves in a Cave at *Ephesus*, and there miraculously slept till the Reign of *Theodosius* for 300 years, thinking it but one Night, and in the Church of *Rome* are remembered by the name of the 7 Sleepers. This Bishop was Martyr'd in the year 250.

21 G *Agnes*, a Beautiful Virgin of *Rome*, that to preserve her Faith and Chastity suffered Martyrdom at 12 years old, whom the Fathers in their Books and Sermons do highly extoll. This was in the 10 Persecution under *Dioclesian* about the year 304.

22 a *Vincent*, a Spanish Deacon that was put to death by the most exquisite
23 b Torments the cruelty of *Dacius* Prefect of *Tarraconia* could inflict. He
24 c suffered under *Dioclesian* Anno 303.

25 d *CONVERSION* of St. *PAUL*, The History of which Conversion we have *Acts* 9. and this day is kept in memory thereof, for the great Miracle of it, and the great benefit thereby accruing to the Church. His Travels and Acts we have Registered by his

- Disciple and Companion St. *Luke*, to his first Imprisonment at *Rome*, from which, at the end of two years, being released he travelled abroad, planting and confirming Churches for two years, and then returned to *Rome*; where for converting, amongst others, *Nero's* Cup-bearer and Concubine was beheaded by the Sword of that bloody Tyrant, *A. D.* 66. in the 62^d. year of his age. He was put to death in a place called *Aqua Salvia*, and buried in the *Via Ostiensis*, where since a magnificent Church was erected in honour of him. He left behind him 13 Epistles that bear his Name, besides that to the *Hebrews* generally allowed to be his, though the want of his Name to it, which is prefixt to the rest, has occasion'd some to dispute it, and was anciently ascribed to St. *Luke*, and *Clemens*, and *Barnabas* by several in the Primitive times; but 'tis thought he prudently concealed his Name because the believing *Jews* had an antipathy against him, neither was he properly their Apostle. This last Epistle is said to be written in the *Hebrew* Tongue, but some contend it was Originally written in *Greek*. Besides these 14 Epistles received into the Canon of Scripture,
- other

other Writings have gone under his Name, as an Epistle to the *Laodiceans*, a 3d Epistle to the *Thessalonians*, a 3d to the *Corinthians*, a 2d to the *Ephesians*, an History of his own Acts, Letters to *Seneca*, &c. rejected as spurious in a Council at *Rome*, A.D. 494. This day by some is accounted Critical, as if it be Serene it denotes Plenty, if Windy War and Tumult, if Cloudy Sickness, if there happen Snow or Rain a Dearth the current year, as is expressed in the following Rhithms.

*Clara dies Pauli bona tempora denotat Anni,
Si fuerint venti designant praelia genti,
Si fuerint nebula pereant animaeque;
Si nix si Pluvia designant tempora cara.*

28 G SEPTUAGESIMA SUNDAY. I find no mention of this and the two following Sundays till the time of *Gregory the Great*. *Bede* and *Alcuinus* say, that some added a Week to the *Quadragesimal* Fast and called it *Quinquagesima*; others that would not fast on *Thursdays*, and yet observe the whole number of days, added another Week and called it *Sexagesima*, and lastly others that would neither fast on *Thursdays* nor *Saturdays* added yet another and called it *Septuagesima*:

But this seems very unlikely that for the humour of some few there should be such an Institution.

Some will have *Septuagesima* so called from the number of days, because from this *Sunday* there are 70 days to *Low Sunday Eve*, from *Sexagesima* 60 to the *Wednesday* after *Easter*, and from *Quinquagesima* just 50 to *Easter*; but this opinion seems very absurd, for every *Sunday* might be called *Septuagesima* if we number 70 days, and have no better reason for their termination. Besides such as are of this opinion say, that by those 70 days is signified our Spiritual Bondage (of which the 70 years *Babylonish Captivity* was a Type) and so *Easter*, a day of perfect Liberty, would be included amongst them which is very absurd.

Others say that these *Sundays* are denominated from their distance from *Easter*, but by a *Synecdoche*, for from *Septuagesima* to *Easter* are near 70 days, i. e. 64, &c. But this reason is of little weight, because 64 may more properly be called *Sexagesima* as nearer to it.

Others with greater probability say, that the Church Instituted 7 remarkable *Sundays* before *Passion Sunday*,

day, to remind us of our Spiritual Captivity, as by this and the *Sunday* following is commemorated our Redemption from it, and therefore the first of these was called *Septuagesima*, the 2. *Sexagesima*, &c. Lastly to end these tedious Conjectures, that which I think the most likely is this, that these *Sundays* are so call'd a *Consequentia numerandi*. The first *Sunday* in *Lent* being called *Quadragesima* because about 40 days from *Easter*; the *Sunday* before that being farther from it is called *Quinquagesima* five being the next number above four, and so the same reason for the other two.

- 30 b K. Charles I. Martyr. This is an unfortunate day in the English Calendar, *Hæc est ista dies nigro carbone notanda*, a day of trouble, of rebuke and blasphemy. It was the custom of the ancient Church to celebrate the days of Martyrs with great joy and festivity, calling the days on which they suffered their *Natalitia* or Birthdays in which they were born again into the Joys of Eternity; but the great guilt this execrable Murther of the best of Kings brought upon the English Nation, and the great Infamy and Reproach it exposed our Nation and Religion to, are black Clouds
- 31 c that

that have overcast this day and made it a day of Fasting and Mourning, not to bewail this Royal Martyr, whose loss is recompenced with a never fading Crown, but to weep for our Country stained with his Innocent and Royal Blood, and to deprecate the vengeance of it, that it may not be required of us or our Posterity!!! *Olepidum caruit!*

S E C T. VII.

Of the Fasts, Feasts, &c. in February.

February hath 29 Days.

Fast. It was a custom in the Primitive Church for the People to continue together in Watching and Prayer the Night preceeding a Festival, to fit themselves for a more solemn observance of it; at length those nocturnal Watchings and Vigils being abused by the Wickedness of some, and Leudness and Intemperance committed under the pretence of Devotion; those Vigils were thereupon forbidden, and only fasting retained on those days;

days; though still they are called *Vigils* as well as *Fasts*; but from *Christmas* to *Epiphany* there are none appointed, because times of great Joy and Festivity, nor from *Easter* to *Pentecost* for the like reason, neither before the Feast of *St. Michael* and *All Angels*, because they did not as the Saints did by Mortification and Afflictions pass to Felicity, which is fitly represented by the Evening Fast and the Morning Joy that succeeds.

PURIFICATION. A Feast in memory of the Blessed Virgin's being cleansed from her *Mosaical Impurity*. *!!!* Not that she contracted any Impurity... by Child-birth, but the Word Impurity is used by such a Scriptural Catachresis, as only to signify the Yoke or Obligation that by the Law of *Moses* was fastned on her.

This day was also called the Feast of *Presentation*, because our Saviour was on this day presented in the Temple to the Lord. In the Churches of the *East* it was usually called *Hypapante* from the interview and meeting betwixt our Saviour and good old *Symeon*. Lastly, it was called *Candlemas*, or the Feast of Lights, from a custom of Consecrating Candles and going with them in Procession.

- 3 f sion in commemoration of that divine Light with which our Saviour illuminated his Church at his Presentation, when old *Symeon* called him a *Light to lighten the Gentiles*, as also in memory of the wise Virgins (of whom the Blessed Virgin is the chief) that went to meet their Lord with their Lamps light and burning; and from this usage and from the many Lights this day set up in the Church: It is called *Candelaria* or *Candlemas*, as *St. Bernard* speaks. The reason why the word *Mass* is added to this and some other Feasts, is because in the time of our Ancestors high Mass used to be sung upon those days. This Feast of *Purification* began to be celebrated the latter end of the 4th Century. It is also one of the critical days, that if it be fair and shining it portends (according to some sagacious People) that the greatest part of Winter is yet to come, as in the following Verses.

*Si Sol splendescat Mariâ Purificante,
Major erit glacies post festum quam fuit*
(ante.

- 4 G *SEXAGESIMA SUNDAY*, The first of the six *Sundays* from *Passion*
5 a *Sunday*, or the second from *Quadragesima*. Vide Jan. 28.

Agatha,

- 6 b *Agatha, A Sicilian Virgin, whose*
 7 c *Chastity in vain attempted by Quin-*
 9 d *tianus the President was the sooner*
 9 e *condemned to suffer for her Faith.*
 10 f *She was Martyr'd under the Emperor*
Decius, A. D. 252.

11 G *QUINQUAGESIMA SUNDAY,*
 12 a *the first of the five Sundays to Passion*
Sunday, or the next to Quadragesima.

- 13 b *Shrove Teusday, Its name is derived*
from the Saxon word Shrive, which
signifies to confess, from a custom for
the People on this day to confess their
Sins to a Priest, in order to a more
pious observance of the ensuing Lent.
But now amongst the Papiſts is a
time of great Licentiousness and Dis-
order: They then finish their Carna-
val, or a farewell to Flesh, which be-
gins some weeks before, in which
they revive the old Bacchanalian Solemn-
ity, and act like mad Men in Masque-
rade; which in the times of Popery
was not allowed of in England, but
prohibited on pain of Death, as Poly-
dore Virgil testifies. (De invent. rer.
lib. 5. c. 2.) The leud and frantic Re-
velling upon this day, and the Cere-
mony of Sprinkling Ashes on the
next, gave occasion to a Turkish En-
voy at Venice to relate (amongst his
other curious Observations in that
City,

City, that the Christians had a sort of Ashes which strown upon the Head presently cures Madnes, for, says he, the People that I saw go up and down the Streets in all appearance stark mad, the next day by a few Ashes cast on their Heads were suddenly cured and restored to their Wits again.

14 c Ashwednesday, This is *Caput jejunii*, or the first day of *Lent*, being from hence to the Feast of *Easter*, Sundays excepted (in which it was never the custom of the Church to Fast) just 40 days. It is called *Ashwednesday* from a custom (still in use in the Church of *Rome*) for the Priest to sprinkle Ashes on the Head of the People, with this Admonition of their Mortality, *Memento homo quod cinis es, & in cinerem reverteris*. Remember man that thou art but dust, and to dust shalt thou return; which Pope *Boniface the VIII.* (Author of the *Jubile*) once forgetting or rather remembring some ill Offices of *Porchet* Arch-bishop of *Geneva*, in siding with the *Gibeline* Faction against him, threw these consecrated Ashes in his Eyes, with this alteration of the form, *Memento homo quod Gibelinus es, & cum Gibelinis in cinerem reverteris*. This used to be a day of extraordinary Humiliation, and

and a time of Publick Penance for notorious Offenders. It appears to be observed under the name of *Dies Cinerum*, or *Ashwednesday*, the beginning of the fifth Century.

- 14 c *Valentine* is also remembred on the 14th of this Month, who was Bishop of *Interamna* in *Umbria*, and suffered
15 d Martyrdom at *Rome* under *Claudius II.* about the year 270. where *Theodorus Primus* afterwards built a Church in
16 e memory of him; his excellent Charity gave occasion to the custom of
17 f choosing of *Valentines* on this day, i. e. for Men and Women to make choice of Friends for the ensuing Year.

- 18 G **QUADRAGESIMA SUNDAY**, the first *Sunday* of the Lent Fast, which is 40 days kept in imitation of our Saviours fasting so long in the Desert. This Fast is of great Antiquity in the Church, though probably at its first Institution not of so long continuance as now it is; and 'tis the opinion of
19 a some that it was at first called *Quadragesima* for a Fast only of 40 hours, the time from our Saviours Death to his Resurrection. However very early it encreased to and was universally ob-
20 b served for 40 days. It is called *Lent* from the *Saxon* word *Lent*, signifying the Spring in which it is always kept.
This

This *Sunday* is also called *Invocavit*, from that out of the 91. *Psalm ver. 15.* used to be sung on this day, *Invocabit me & ego exaudiam eum, He shall call upon me and I will hear him, &c.*

- 21 c **Ember Weeks.** The word *Ember* is by some derived from ἡμῶν qu. days of fasting κατ' ἐξοχήν; others from an ancient custom of eating nothing in those days but Cakes baked under Embers or Ashes, called *Panem subcineritium* or *Ember Bread*. There be
- 22 d four of those *Ember* or fasting Weeks called in Latin *Jejunia quatuor temporum*, being the *Wednesday*, *Friday* and *Saturday* next after *Ashwednesday*, *Pentecost*, *Holy Cross*, or *September 14.* *St. Lucy's day*, or *December 13.* as in this distich is express'd.

Post Cineres, Pentec. Post Crucem Postq;
[*Luciam,*
Mercurij, Veneris, Sabbathi jejunia fiant.

- 23 c The reason of their Institution was chiefly for a successful Ordination of Ministers, solemnized always on the *Sunday* following those *Embers*; whereas before the stated time of Ordination was only in *December*. The antiquity of these Fasts is very great, Instituted as some hold by *Calixtus* that

24 F that was Bishop of Rome *A. D.* 221. St. *MATHIAS*. Seeing in *Bissextile* this and the following day next are accounted as one, it has been questioned by some whether on both or on which of them this Feast ought to be kept, a Question proposed to Pope *Alexander* the III. who determin'd it to be kept but upon one day, but on which of the two was left to the custom of the place, though now it is ordered in the *Roman Rubrick* on the 25th, and so it was for the most part anciently observ'd as appears by the old Monkish Distich, neglecting quantity for the sake of Rithme.

*Bissextum sextæ Martij tenuere Calendæ
Posteriore die celebrato festâ Mathiæ.*

But by an order of the late *A. B. Sancroft* it is to be kept in the Church of *England* on the 24th day, though I think that order not generally observ'd.

This *Mathias* before he was elected an Apostle in the room of *Judas*, is supposed to be one of the 70 Disciples, and by some thought to be that *Nathaniel* our Saviour commends, *Joh. i. 47.* After the Feast of *Pentecost* there is no more mention of him

him in Scripture. One tradition is, that he Preach'd the Gospel in *Aethiopia* and *Colchis*, and was there Martyr'd *A.C.* 45. Another that he continued for the most part in *Palestine*, and there shortly after the Martyrdom of St. *James* first Bishop of *Jerusalem*, was stoned to death about the Year 66. His Feast is kept in the *Greek Church* on the 9th of *August*.

- 25 F) *REMINISCERE*, So called from
 26 g the beginning of the *Antiphony* in *Pf.*
 27 a 25. *Reminiscere miserationum, Remember*
 28 b *Lord, thy tender Mercies, &c.*
 29 c
-

S E C T. VIII.

Of the Feasts, Fasts, &c. in March.

March hath 31 Days.

- 1 d **S**T. *David*, This Man was a Noble
Britain, Son of *Xantus* a Prince of
Wales, and Uncle to the Renowned
 King *Arthur*; but was begotten on a
 Nun, whose Birth is said to be Pro-
 phesied of 30 years before; he was
 very famous for great Learning and
 Austerity of Life, and succeeded his
 Preceptor *Dubritius* in the Arch-Bi-
 shoprick

shoprick of *Caerleon*, an ancient City in *Monmouthshire*, from the ruins of which *Newport* there arose: For the conveniency of a retired Life, or to avoid the fury of the *Saxons*, he removed his See from this to a solitary place in *Pembrookshire* called *Menevia*, but afterwards from him *St. David's*, and by the Welsh *Tui Dewi*. This is the Welshman's Patron Saint, and they use on this day to wear a Leek in their Hats, perhaps in memory of his abstinence and ascetick Life, who used to feed upon such Herbs; or as some relate it, from a memorable victory they obtained over the *Saxons*, when they wore as a Military Ensign Leeks in their Hats, by the advice of this their Metropolitan. Incredible Miracles are reported of this Man, as that from his Blessing the Waters of *Bath* received their Sanative Vertue; that one day Preaching to the People in an open Field the ground ascended from under him, and lifted him above his Auditory, and several others that will scarce be believ'd, and therefore not worth the relation. He is said to live 146 years, and dyed *A. D. 642*.

- 12 e *Chad*, This Man was Bishop of *Lichfield* in the time of the *Saxon Heptarchy*

chy, under *Wulphere* King of *Mercia*, but was before Consecrated Archbishop of *York*, in the room of *Wilfride*, who going to *France* for Consecration to that See, and staying too long there, this *Chad* was prevailed upon to take his place, which at his return he resigned, and retired a while to the Monastery of *Lestingea*, Founded by his Brother *Cedd* Bishop of *London*; at last was made Bishop of *Lichfield*, sate there two years and a half, dyed and was there buried, *A. D.* 672. that Cathedral Church is called by his Name.

- 3 F *OCULI*, So is called the 3d Sunday
 4 g in *Lent* from the Antiphony sung on
 5 a this day, beginning at *Pf.* 25. 14. *Oculi*
 6 b *mei semper, &c. Mine Eyes are ever*
 7 c *looking unto the Lord.*
 8 c *Perpetua*, A Virgin of *Mauritania*,
 9 d that suffered Martyrdom under the
 10 e Emperor *Severus*, in the 6th Persecution, *A. D.* 200.
 10 F *LÆTARE*, This Sunday is so called from the entrance of the 10th verse of the 66 Chapter of *Isaiah*, *Latere cum Jerusalem, Rejoyce ye with Jerusalem, and be glad with her, &c.* We call it *Midlent Sunday* for an apparent reason. In the Church of *Rome* it is called *Dominica de Rosa*, from a Golden Rose

- 11 g Rose at that time Consecrated, and carried by the Pope in the view of the People, as an emblem of Joy and Refreshment, in the midst of *Lent* severity, which Rose with a great deal of Ceremony is afterwards given to some great Prince. It was likewise called *Dominica de Panibus*, from the Miracle of the Five Loaves with which our Saviour fed Five thousand Men.

- 12 a Gregory, He was Bishop of Rome, *A. D.* 560. and for his great Learning, Piety and Performances was surnamed the *Great*. He was the first of the Popes that stiled himself *Servus servorum Dei*, refused the title of Universal Bishop, profer'd him by a Synod at *Chalcedon*, alledging that none of his Predecessors had used it, and enveighs sharply against *John* of *Constantinople* for assuming it, calling it in his Epistles, *Temerarium & stultum vocabulum, perversum, superstitiosum, profanum, &c.* a rash and a foolish Name, a proud and pompous Title, Perverse, Superstitious, Wicked and Profane; a name of Error, Hypocrisie and Blasphemy; a puff of Arrogance and Pride; which hard words did not frighten his Successor *Boniface* the 3d from accepting it from the vile Regicide *Phocas*, though at the price
- 13 b
- 14 c
- 15 d
- 16 e

price of Pimping to Murther and Assassination. This *Gregory* purpos'd to go in person and preach the Gospel to the *Pagan Saxons* in this Land, but the People of *Rome* would not part with so good a Man; but soon after he became Bishop sent hither *Austine* and 40 others on the employment, and dyed in the year 604.

17 F *PASSION SUNDAY*, So called from the Churches Commemorating of our Lord's Passion on this day, which shortly after was undergone; 'tis also called *Judica*, from the Antiphony beginning with this in the 35 Psalm, *Judica & discerne, Judge and discern my Cause O God.*

18 g *Edward* King of the *West Saxons* or rather of all *England* (that branch of the Heptarchy, having long before his time overtop'd the rest and brought them in subjection) He was

19 a Crowned at *Kingston upon Thames* by *Dunstane A.B. of Cant.* at 12 years old; but happening to hunt in the Isle of *Purbeck*, and making a visit to his Step-mother Queen *Elphred*, and Brother in Law Prince *Ethelred* at *Corf Castle*, was there stabb'd by that cruel Woman to make way for her Son to the Crown. He is commonly called *Edward the Martyr*, but for what reason is

is not easy to imagine; but 'tis said Miracles were afterwards wrought at his Tomb, which procured him to be Canonized by Pope *John* the 19th. 20 years after his Death, which happened in the year 979. in the 16th year of his Age; his Body was interr'd at *Winchester*, and after his Canonization translated to the Minster of *Shaftsbury*.

- 21 c *Benedict*, This was an *Italian* Abbot that gather'd the Monks of *Italy* together, and caused them to live under a Rule and Order of his own devising, and from him were called *Benedictines*, with which he saw twelve Monasteries filled before his Death; which afterwards encreased to an incredible number, and from this Order sprang the *Clugnians*, *Carthusians*, *Cisterians*, *Calistines*, &c. He dyed about the year 554.

- 24 Ɔ *PALM-SUNDAY*, In *Latine* *Dominica in ramiis palmarum*, kept in memory of our Saviour's triumphant entrance into *Jerusalem*, when the People attended him with *Hosannas* and strewed his way with Boughs or Branches of Palm: It is called *Dominica magna*, and the ensuing Week *Hebdomada magna*, or the great Week, for the great work of Redemption then finished, and

and the great Devotion and Fasting at this time.

- 25 g **ANNUNCIATION.** This is a Feast in memory of the Angel *Gabriel's* announcing or declaring to the Blessed Virgin the Divine Conception of our Saviour. 'Tis called *Lady-day* from the Person to whom this Embassy was made, viz. *Mary* (an Hebrew word for Lady) the Mother of Christ the Lord. On this day begins the Year in the Church of *England*, reckoning not from the Nativity, as in *France* and other Countries, but the Incarnation, when the Word was made Flesh. And note that this way of reckoning from the Year of our Lord began not in the Christian Church till *Anno 532.* in the time of the Emperor *Justinian*
- 26 a
- 27 b the First, and was calculated by *Dionysius Exiguus*, and from him called *Ara Dionysiana*. Before *England* as other Christian Countries counted by *Olympiads*, or the spaces of five Years, till *Constantine* the Great, and from him to the *Dionysian Epoch* by Indictions or 15 Years.
- 28 c *Maundy Thursday*, This was the day on which our Saviour instituted the Blessed *Eucharist*, and washed his Disciples Feet, commanding them to do likewise, as also to love one another;

ther ; hence *Maunday, qu. Mandatum* or *Mandate Thursday* ; with respect to which Command it was an ancient custom on this day to Celebrate the Sacrament of our *Lord's Supper*, and to admit to it such Penitents as were excluded the beginning of *Lent* ; as also for Bishops and other great Persons, in imitation of our Saviour to wash the Peoples Feet ; before which Ceremony was sung the Antiphony, *Mandatum novum do vobis, A new Commandment give I unto you, that you love one another*, Joh. 13. 34. In the Court of *England* there is an ancient Custom still continued for the Lord *Almoner* on this day to give to as many old Men as the King is Years of Age, to each two Purfes, in the one as many single Pence as the King is Years old, in the other twenty Shillings ; as also two yards of Broad-Cloath for a Coat, four yards of Linen for a Shirt, new Shoes and Stockings, a Salt Cod, two dozen of Herrings, and a Bowl of Wine, besides a plentiful Dinner.

- 29 d **Good Friday**, This is the day of our Lord's Passion in which was finished the good work of Man's Redemption on the Cross ; but because for our Transgressions he was smitten, and our Sins the cause of all the Torments he this day

day suffered, it is therefore a day of Sorrow, and accordingly consecrated by the Church to strict Fasting and extraordinary Devotion.

30 e **Easter Eve**, in Latin *Sabbatum Sanctum*, this is the middle time betwixt the days of Grief and Joy, the Apostles spending this in great sorrow and heaviness whilst our Saviour remain'd in the Grave, hence the Church ordain'd this also as an extraordinary Fast. In the Church of *Rome* this and the two former days are called days of *tenebrae* or Darkness, from a Ceremony of extinguishing their Lights: whereby to represent the Darkness that attended our Lord's Passion.

31 f **EASTER DAY**, The word *Easter* is *Saxon*, and as *Bede* testifieth comes from *Goster* or *Eoster* a Goddess the *Saxons* worshiped in the spring time wherein this Beast was afterwards kept; but most derive it from the Word *East*, one of Christs Titles, as in the Prophet, *his Name shall be called East*, and as the material Sun ariseth from the East, so the Son of Righteousness this day arose from the Dead. The antiquity of this Feast is very ancient, and was observed in the Apostles days by the name of the *Christian Possessor*, as appears from that of St. Paul

1 Cor. 5. 7, 8. *Christ our Passover is slain for us, let us therefore keep the Feast, not with the old Leaven, &c.* And in the early contest about the time of observing it betwixt the Churches of the *East* and *West*, they both alledged Apostolick Practice, the former that of *St. John*, the latter the rest of the *Apostles*; the sum of which Controversie was this. In the Eastern Churches where Converts from Judaism were very numerous, *Easter* was kept on the same day the *Jews* celebrated their Passover, viz. on the 14th day of the first month, on what day soever it fell, which month began with the $\phi\acute{\alpha}\nu\iota\varsigma$ or appearance of the Moon, whose 14th day was the time of the vernal *Equinox*, or if none such happned, then that whose 14 day came soonest after the vernal *Equinox*, and those were called *Quartodecimani* from keeping *Easter Quarta Decima Luna*; but most Churches kept it on the *Sunday* first following the *Jewish* Passover; this difference in the observing of the Feast caused many warm disputes between the dissenting Parties. *Polycarpus* Bishop of *Smirna*, that was *St. John's* Disciple, and kept it after the *Jewish* way, about the Year. 165 went to *Rome* to confer with *Anicetus* the

Bishop there about it, but without composing of the matter. In the Year 197. the Controversie was very high, and many Synods were assembled to determine it, by Pope *Victor* at *Rome*, *Theophilus* at *Casarea*, *Irenaeus* in *France*, and by other Bishops in other places, in most of which it was carried for *Sunday*, which *Polycrates* Bishop of *Ephesus*, and others of *Asia*, mightily oppose, whereupon *Victor* of *Rome* threatned to Excommunicate them; some say he did, others that he was dissuaded from it by *Irenaeus*. But this did not end the dissention, but it still encreased and continued till the time of *Constantine* the Great, when in the General Council of *Nice* it was carried against the *Asian* Bishops, it being there ordained that *Easter* should be kept on the next *Sunday* after the first full Moon which shall happen after the one and twentieth of *March*, which was the time of the vernal *Equinox*, agreeable to which there were Tables composed for the discovery of the time; but those not so exact but they were often at a loss, and the Bishop of *Rome* received directions yearly from *Alexandria* (where were better *Astro-mers*) for stating the Week wherein *Easter* was to be kept. Till about the year

year 532 *Dionysius Abbas* or *Exiguus* drew up more correct Tables and finished a Paschal Cycle for the observance of this Feast for ever, which was then generally received, and is still in use in the *English Church*, though it does not answer the *Nicene Decree*, the *Golden Number* (as is before shewn) not truly telling the change of the Moon, but is four days false, and in observing *Easter* the Church hath respect only to the Cycle of New Moons, in the first Column in the Calendar, and not to the time in which they really fall; for so this present Year 1700. *Easter* should be kept on *Palm Sunday* a full Moon falling on *Saturday* the 23d of *March*; neither does it answer that part of the Decree that respects the vernal *Equinox* which by the excess of the *Julian Year* since the time of that Council has run backwards a 11 days, falling now on the 10th. which did then on the 21st of *March*, by which it sometimes falls out, that there be two full Moons betwixt the said *Equinox* and *Easter*, contrary to the primitive institution of it: To reform which Error, the Church of *Rome* has not only cut off the surplusage of a 11 days from the Calendar, but rejected also the *Golden Number*, and

instead of it has appointed Tables of Epacts to discover the New Moons, though in this alteration there is often a day's and sometimes two days mistake.

S E C T. IX.

Of the Fasts, Feasts, &c. in April.

April hath 30 days.

¹
² ^g^a **E**ASTER MUNDAY and *EAS-*
TER TEUSDAY, In the Primi-
tive Church all the space betwixt
Easter and *Whitesuntide* was used to be
kept as one entire Festival, during
which time Baptism was confer'd, and
all Fasts were suspended; afterwards
this long Feast was contracted to a
week, and at last only these two days
left as attendants on *Easter* the Queen
of Feasts.

³ ^b *Richard* surnamed *Delawich*, from a
Town in *Worcestershire* the place of his
Nativity; was educated at *Oxford*,
and studied at several Universities in
foreign Parts, from whence return-
ing was made Chancellor of *Canterbu-*
ry, and afterwards of *Oxford*, and in
the year 1245. was Consecrated Bishop

of *Chichester* : a Man of extraordinary Endowments, and of great Piety, for which and many Miracles reported of him was twenty years after his death Canonized a Saint. He dyed upon this day 1253. in the 56th year of his Age, and was buried at *Chichester*.

- 4 c *Ambrose*, This Man while but a *Catechumen* was elected to the See of *Milan* on this occasion : He was bred a Soldier under his Father, and was at length deputed Governor of *Salubria* and *Emilia* (as 'tis said) with this Injunction that he should govern not as a temporal Judge only, but as a Bishop too, which proved both an Admonition and a Prophecy, for upon a vacancy in the See of *Milan* by the death of *Auxentius* the *Arrian* Bishop, there arose a great contention betwixt the *Orthodox* and *Arrians* about a Successor, and the difference like to encrease to Tumult and Sedition this *Ambrose* went thither to compose it, where entring the Church, and with moving Oratory perswading the contending Parties to Peace and Unity, they all united in the choice of him, and though he made abundance of excuses to decline the charge, and counterfeited even Immorality to shew an unsuitness for so holy

an Office, yet they still persisted in their Choice, to which (the Emperor likewise approving it) he at last submitted, and was both Baptized and Consecrated the same time. He was before highly accomplished for Humane Learning, which by his study made him the sooner eminent for Divine, in both which none of the Fathers did excell him; he was a stout Champion against the *Arrian* Hereticks, and by his learned Pen Confuted such as he could not Convert.

He was in high esteem with the Emperor *Theodosius*, though he once shut him out of the Church, and imposed on him a severe Penance for a rash Murther at *Theſſalonica*; and when the Emperor alledged the Example of *David* in excuse, St. *Ambrose* answer'd him, *Quoniam secutus es peccantem sequere poenitentem*, whom he had followed in Sin he should imitate in Repentance. He was Bishop 22. years, lived 77. and dyed *A. D.* 397.

7 F *LOW-SUNDAY*, So called with respect to the high Festival *Easter*
 8 g the next *Sunday* preceding. It is also called *Dominica in albis*, from divesting such as were Baptized at *Easter* of their White Garments, which in
 9 a the

the Primitive Times they then put

10 b on to denote that Purity of Life they had engaged in, and did usually wear

11 c them all the foregoing Week. It is also called *Quasi modo Geniti*, from the

12 d beginning of the Antiphony 1 Pet. 2. 2. *Quasi modo geniti Infantes*, &c.

13 e As new born Babes desire the sincere Milk of the Word, &c.

14 F *MISERECORDIA*, So is the 2d.

15 g Sunday after Easter, called from the

16 a entrance on that in the 34th Psalm,

17 b *Miserecordiæ Domini plena est terra*,

18 c The Earth is full of the Goodness of the Lord.

19 d *Alphege*, An Englishman of noble Extraction, was sometimes Prior of

Glastenbury, Consecrated Bishop of *Winchester* A. D. 984. and 12. years

after was removed to *Canterbury*; he was a Man famed for extraordinary

Piety and austerity of Life. When the City and Church of *Canterbury*

20 e was spoiled by the *Danes*, and most of the Inhabitants put to the Sword (by

an odd sort of tithing, killing nine and sparing the tenth) this Bishop

tasted of their cruelty, who after a most barbarous usage and imprison-

ment for 7. Months was murdered by them at *Greenwich*, A. D. 1012.

12 F *JUBILATE*, The 3d. Sunday after *Easter* is so called from the beginning of the 66. *Psalm*, *Jubilate Deo*, &c. *O be joyful in the Lord all ye Lands*, &c.

22 g
23 a *George*, A Noble *Cappadocian* and Tribune of Soldiers under *Diosclesian*, and by him Martyr'd for his constancy in the Christian Faith. This Martyr is highly honoured among the *Turks*, whose Sepulcher they pretend to shew at *Aleppo*. *Justinian* erected a magnificent Temple in honour of him at *Lydda*, for which and a tradition that he there suffered, it was called *St. George's* in the time of the Holy War. This Saint our King *Edward* the 3d. chose as a Patron of the noble order of the Garter, upon whose day the Installation of new Knights is usually celebrated at *Windsor*. But the account of this *George* in the Popish Legend, as a Knight Errant that killed a Dragon, has caused some to suspect there was no such Saint; the summ of which Story is this. It happened that at *Silea* a Town in *Libya* the Inhabitants were infested with a pernicious Dragon, that by his pestiferous Breath caused a great Mortality amongst 'em; when they could by no means drive him thence

thence purchas'd their security by giving him daily two Sheep; this in some time made such a Daerth amongst 'em that they were no longer able to perform their Contract; whereupon they compounded afresh, and gave him every day one Sheep and one Man to be chosen by Lot. It happen'd that the Lot fell upon the King's Daughter, a virtuous and beautiful Virgin, and accordingly was led with much Sorrow and Lamentation as a prey to the Dragon, but fortunately was met in the way with our *George*, armed *Cap-a-pe*, and looking as fierce as in a Vintners Sign, who seeing this Tragical Procession enquired into the meaning of it, which being told him, and the place of the Dragon's residence, forthwith set Spurs to his Horse, furiously attack'd him, ran him through with his Lance and kill'd him, so rescued the Damsel and delivered the City from this heavy Imposition.

This as a Fable is pretty tolerable and an excellent Moral may be made of it, but as an History is of a like credit with *Kentish* Tales, and should not be here related but to shew why he is pictured like a warlike Knight with a Dragon at his Horses feet.

- 25 c St. *M A R K* Evangelist; A Disciple and Attendant, and as some think a Convert of St. *Peter*. The Gospel that bears his Name is said to be of St. *Peter's* dictating, at least composed out of his Sermons and Discourses, and by him ratified and approved. This Gospel was first written in *Latin*, as some contend, and afterwards translated into *Greek*
- 26 d by himself, the Original whereof is reported to be at *Venice*, but not Legible for its great Antiquity. He is reported to Preach the Gospel in *Agypt*, where his Zeal against Idolatry could not long escape the fury of Idolaters, being put to death at *Alexandria*, the chief place of his Residence, *A. D.* 61. His Body was burnt, but his Bones and Ashes collected and decently Entombed, and after some Ages translated to *Venice* where the finest Church in the World is dedicated to his memory, and he taken for the Patron of their Commonwealth, and a Feast is yearly there kept in memory of his Translation.
- 28 F *CANTATE*, The 4th. Sunday after *Easter*, is called by this name from
- 29 g the beginning of the Antiphony, *Pf.* 98. *Cantate Domino*, &c. Sing unto the
- 30 a Lord a new Song.

S E C T. X.

Of the Feasts, &c. in May.

May bath 31. Days.

- 1 b **P**HILIP and JACOB. It is affirm'd by some that in the first times of Christianity all the Apostles were Commemorated in the *Latin Church* upon this day, afterwards when the rest had peculiar places in the Calendar, this day was left to St. *Philip* and St. *James*. The first was of the City *Bethsadia*, and one of the Twelve Apostles; besides what the Scripture mentions of him he is said to Preach the Gospel in the two *Phrygia's*, and was Martyr'd for it at *Hierapolis* in *Asia*, being both Crucified and Stoned,
- 2 c *A. D. 52.* The latter, St. *Jacob*, was called also *James* the less from his low stature, in distinction from the other *James* of a greater height, from his near relation to the Virgin *Mary* called our Lord's Brother, and from his virtuous Qualities *James* the Just. He was the first Bishop of *Jerusalem*, which he govern'd for 30. years with such Prudence and Piety that the very Enemies of his Faith did yet honour him for the justice
and

and holiness of his Life ; yet by the politick cruelty of *Ananias* the High Priest he was put to death, being thrown headlong from the Pinnacle of the Temple where he was Preaching to the People, and half dead praying for his Persecutors, a certain Fuller with his Club beat out his Brains, *A. D. 63.* He wrote the Catholick Epistle that bears his Name, which though at first not admitted as genuine was yet afterwards, about the year 494. received into the Canon, and its Authority never since questioned in the Church. There was a Book called *Proto-Evangelium*, a pretended History of the Birth and Descent of the Virgin *Mary* and our Saviour's Infancy, attributed to this *James*, which not agreeing with the rest of Canonical Scriptures was condemn'd as a Forgery in a Council at *Rome*, *A. D. 494.* The Feast of these two Apostles is kept in the *Greek Church* on *October* the 23d.

- 3 d *Invention of the Cross*, otherwise called *Roodmas*s, a day in memory of finding out the Cross on which our Saviour Suffered, by *St. Helene* Mother of *Constantine* the Great ; The Cross (as the story goes) had been buried under ground by Heathens,
and

4 e and a Temple dedicated to *Venus* built over it, which Temple by order of *Helene* being demolished, by digging there were found three Croffes, that of our Saviour and of the two Thieves. Our Saviour's was discovered by applying it to a Woman at the point of death by which she was instantly recovered. In this place *Constantine* built a Church call'd the *Temple of the Sepulchre*, which still remains, the showing of which Sepulchre to Christians that come out of Superstition or Curiosity to visit it, is of great advantage to the *Turks*, in whose Possession it is.

5 F *ROGATION SUNDAY*, So called from an ancient custom for Rogations, Litanies and Fastings to be used on the three following days, partly for an holy preparation to the Feast of the *Ascension* the *Thursday* following, and partly to importune God's Blessings on the Fruits of the Earth, and to deprecate his Judgments from them which are now tender and easily hurt. That which first gave occasion to these Processionary Rogations were Earthquakes and other great Calamities in *France*, and therefore appointed by *Mamercus* Bishop of *Vienne* A. D. 450. which by the Council

cil of *Aurelia*, A. D. 506. were decreed to be observed upon this time in the Universal Church; and by the Injunctions of *Queen Elizabeth* in our Perambulations in viewing the Limits of particular Parishes at this time, Psalms with the Litany, Suffrages and Homily of Thanksgiving are appointed to be said at convenient places.

- 6 g *John Port Latine*. On this day is remembred the miraculous deliverance of St. *John the Evangelist*, whom the Emperor *Domitian* caused to be
- 7 a put into a Caldron of scalding Oyl in *Port Latine* at *Rome*, from whence
- 8 b he came like the three Children out of the Furnace unhurt.
- 9 c *ASCENSION*, or *Holy Thursday*, is a day Consecrated to the memory of our Saviour's Ascension into Heaven after he had finished the great
- 10 d Work of Man's Redemption upon Earth; this hath been Celebrated in the Church from the Apostles days
- 11 e as St. *Austine* doth seem to affirm, though some think not on a peculiar day, but in the *Quinquagesimal* interval from *Easter* to *Pentecost*.
- 12 F *EXAUDI*, By this name is called the Sunday after *Ascension* from the
- 13 g entrance on the 27th *Psalms*, v. 7. *Exaudi*

audi Domine. Hear me O Lord when I

- 14 a cry, &c. This Week is also called
 15 b *Expectation Week*, because at this time
 16 c the Apostles were in expectation of
 17 d the Holy Ghost, which our Saviour
 18 e promised to send them when ascended
 to his Father.

- 19 F *WHITE SUNDAY*, This is one of
 the three grand Festivals of the year,
 kept in memory of the Holy Ghost's
 descending on the Apostles, and o-
 ther Christians, in the visible appea-
 rance of fiery cloven Tongues, and
 the miraculous Powers that were
 thereby conferred on them. It is
 called in the *English Church White*
Sunday, because on this day (a stated
 time for Baptism in the Primitive
 Church) such as were Baptized were
 clothed in White Garments to de-
 note that Innocence and Purity they
 had obliged themselves to by this
 Sacrament, or else from that abun-
 dance of Light and Knowledge in
 Divine Mysteries the Apostles were
 inspired with to enlighten the World.
 It is called *Pentecost*, because fifty
 days from the *Christian Passover* our
Saviour's Resurrection, and because this
 miraculous descent of the Holy Ghost
 was on the same day on which was ce-
 lebrated the *Pentecost* of the *Jews*,
 though

though whether it happened then on the first day of the Week as we now observe it, is a question of some difficulty to resolve. For the *Jewish Pentecost* was accounted from the 2d. day of unleavened Bread, which is understood by the morrow after the *Sabboth* in *Leviticus* 23. 15. as most Interpreters do hold; for those Feasts that consisted of many days the first and last were termed *Sabboths*.

Now in the year of our Saviour's Passion the Passover fell upon *Thursday*, on *Friday* began the Feast of Unleavened Bread called a *Sabboth*, so that the morrow after the *Sabboth* must then be *Saturday*, from whence the fiftieth day or *Pentecost* would be on *Saturday* again. I find many answers to this Objection too tedious to be mentioned here, that which I think the most satisfactory is this, that though it was ordinary to begin a reckoning from the 2d. day of Unleavened Bread, yet when that day fell upon the *Sabboth* they were to account from the 3d for this reason, because on the first of the fifty days many servile Works were appointed, which were not lawful to be done on any of their Feasts, much less their high Feast the *Sabboth*; for which reason

reason it was to begin not from the Feast of Unleavened Bread but the morrow after, and therefore for the same or a greater reason ought it to be deferred till after the Sabbath: If so then the fifty days that year began to be numbred from the Lord's-day, and the *Jewish Pentecost* fell upon the same.

- 19 F *Dunstane.* On the 19th day of this Month is likewise remembred St. *Dunstane*, a Man famous for Miracles in the Monkish Histories, he was born in *Somersetshire*, and Educated for the most part at the famous College of *Glastenbury*, which by his procurement was converted to an Abby for *Benedictine Monks*, of which he was made the first Abbot; from thence being sent for to Court was in good esteem under several Kings, but at last banish'd by King *Edwin*, (some say for reproving that King's Vices) retired a while in *France*. *Edgar* that succeed soon recalled him, and promoted him first to the See of *Worcester*, then *London*, and last of all to *Canterbury*. He was a great Patron of Monks, and as great an Enemy of married Priests, which in a Synod at *Winchester* held by this *Dunstane*, lost their Cause by the miraculous decision

decision of a Wooden Rood, uttering (or rather one of the Monks conveying by a trunk) these Words, *God forbid it should be so.* He is commonly pictured with a pair of Tongues with which he is storied to catch the Devil by the Nose for interrupting his Devotion in his Cell at *Glastenbury*. He was Archbishop 27. years, and dyed upon this day *A. D.* 988.

- 20 g *WHITE MUNDAY* and *TEUS-*
 21 a *DAY*, These two days are added as
 22 b Attendants on *White Sunday*, in ho-
 23 c nour of this high Feast, and for the
 24 d more solemn celebration of it.

25 e *Ember Week*, *Vide Feb.* 21.

- 26 F *TRINITY SUNDAY*, In the first Ages this day was only noted as the *Octave* of *Pentecost*, and began to be kept in honour of the *Blessed Trinity* in later times, that the Doctrine of it might be particularly professed and asserted against *Arrians* and other *Hereticks* that impugn'd it; as also out of solemn and set Devotion to the *Blessed Trinity*, to whom the great Works of Redemption and Sanctification before Commemorated ought to be ascribed.

- 26 F *Austine*, On the 26th of this Month is placed *Austine* a *Benedictine Monk*, sent to this Island, with 40. Assistants, by

by *Gregory* the Great to Convert the *English* to the Faith of Christ. He arrived at the Isle of *Thanet*, and soon converted *Ethelbert* King of *Kent*, way being made towards it by his Queen *Bertha* a Christian before. By the said *Gregory* the Archiepiscopal See of *London* was translated to *Canterbury*, and this *Austine* Consecrated the first Archbishop of it. The *British* Bishops in *Wales*, 7. in number, refused the subjection that he claimed over them, having an Archbishop of their own, and by his haughty carriage made them averse to all his Proposals; whereupon he prophesied their Destruction, and as some report had an hand in fulfilling it, moving King *Ethelbert* to war against them, whereby (besides an infinite number of Soldiers) 1200. unarmed Monks of the famous Monastery of *Bangor* in *Flintshire*, were put to the Sword. 'Tis said in *Bede's* History that this happened some years after this *Austine's* death, but this Passage is not to be found in the *Saxon* Copies, which makes it suspected to be afterwards thrust in. However many Miracles are reported of him, for which he was afterwards Canonized a Saint. He built the Monastery of

St. Peter

St Peter and St. Paul near Canterbury, known afterward by the name of St. *Austine's*, in the Church-porch of which he was buried *A. D.* 611. having sat Archbishop 13. years, with this Inscription upon his Tomb.

Hic requiescit Augustinus Dorobernensis Archiepiscopus, qui olim hic à Gregorio Romanæ urbis Pontifice directus, & à Deo operatione miraculorum suffultus, & Ethelbertum Regem & Gentem istius ab idolorum cultu ad fidem Christi perduxit, & completis in Pace diebus Officij sui defunctus est, 7. Cal. Jun. eodem rege regnante.

27 g *Bede*, A Saxon Priest, born at *Yarrow* in the Bishoprick of *Durham*, and Scholar to St. *Cuthbert*, lived most of his days in the Monastery of *Wearmouth* in that County. For his Piety and Learning had the title of *Venerable* after his death, though about the reason of this Title the Monks (as one speaks) *usq; ad ineptias certant*, and relate many ridiculous stories, a pretty comical one is this that follows.

28 a A Monk had a mind to write his Epitaph, and not being able to hammer out a dactyle to make up this an *Hexameter*,

Har

Hac sunt in Fossa Bedæ——Offa.

Left it thus gaping over Night, to consider with his Pillow about a proper Epithet that would sute the place, and in the Morning found it filled up with *Venerabilis*. He wrote many Excellent Works, particularly an History of Affairs in *England*, which he Dedicated to *Kenulph* the 16th King of *Northumberland*, under whom he lived and dyed in a great Age *A. D. 731*.

- 29 b K. CHARLES 2. RETURN. This is a day of Thanksgiving for restoring of King *Charles* the 2d. to his Hereditary Throne, and with him
- 30 c the Ancient Government, and Laws, and true Religion to the Kingdom, and the People to their Wits,* which
- 31 d is therefore by Act of Parliament to be perpetually observ'd.

SECT

* i.e. by means of his Majesty's own wit.

S E C T. XI.

Of the Fasts, Feasts, &c. in June.

June hath 30. days.

- 1 c **N** *Icomedes*, a Roman Martyr that
 2 F for burying the Martyr *Felicu-*
 3 g *la* was put to death in the 7th Perse-
 4 a cution.
 5 b *Boniface*, This was an *English Sax-*
 on called *Winfride*, and had the name
Boniface when Consecrated Bishop. He
 Travelled and Preached the Gospel
 6 c in *Germany*, and was a great Instru-
 ment in restoring Christianity there,
 which by the Conquests of the *Franks,*
Almaines, and other *Infidels* was near
 7 d rooted out. He was made Arch-
 bishop of *Mentz*, erected many Epi-
 scopal Sees and Churches, is said to
 Baptize an Hundred Thousand, and
 8 e was so successful in propagating the
 Gospel, that he fairly merited the
 Title of Apostle of *Germany* with
 9 F which he was honoured. He was at
 last Murdered with 50 Attendants as
 he was going to root out the remain-
 10 g der of *Heathenism* in *Friesland*, *A. D.*
 755. He was buried at the Abby of
Fulda, a Monastery of his own Foun-
 dation,

dation, famous for its Library of Manuscripts, transcribed for the most part out of that of *York*.

- 11 a **BARNABAS**, Though he was not one of the Twelve, yet by extraordinary Commission an Apostle of Christ. He was first named *Joses*, afterwards *Barnabas* was superadded
- 12 b to it, which signifies a Son of Consolation; He was Born in the Isle of *Cyprus*, and Educated at *Jerusalem* (some say) under *Gamaliel*, with St. *Paul* his Fellow-traveller afterwards
- 13 c in the Work of the Gospel. He was an early Convert, and (as some will have it one of the 70 Disciples) sold his Estate, which was considerable, and gave it all to the use of the
- 14 d Church; after St. *Paul*'s Conversion, these two were constant Companions, till the unhappy disagreement about the readmission of *Barnabas*'s Cosen
- 15 c *Mark*, who through fear of Persecution, or tired with the incommodiousness of an Itinerant Life, had deserted them at *Pamphylia*, but afterward sensible of his Error return'd and would fain be admitted into their company again, to which *Barnabas* consented, but *Paul* refused him upon which the contention grew so great that they parted company, *Barnabas*

- nabas* with his Cosen *Mark* Sail'd in-
to *Cyprus*, where the Scripture leaves
him. Some say he travelled from
thence to *Italy*, and the City of *Mil-*
16 F *lain* claims him as their first Bishop.
There is an Epistle that goes under
his name, which though not received
into the Canon of Scripture was
yet frequently cited by the Fathers
of the Church; there was also a
Gospel ascribed to him, but rejected
as an Imposture. Concerning the time
of his Death there is no certain ac-
count; but for the place most affirm
he was Martyr'd at *Cyprus*, being
Stoned to Death for Preaching Christ
in the *Jewish* Synagogue, and was
there buried by his Nephew, *John*
Mark, with St. *Matthews* Gospel he
had transcribed with his own hand.
- 17 g *Alban*, This Man was a Wealthy
Citizen of *Verulam*, converted to
Christianity by *Amphibalus* a Priest of
Caerleon, who flying thence to avoid
Persecution was sheltered in this our
Alban's House, being here discover-
ed, by changing Habit with his Host,
made his escape, but some say was
pursued and Martyr'd at *Redbourn*.
But *Alban* offered himself in his
Friend's stead to the *Pagan* Inquisi-
tors, whom refusing to Sacrifice to
their

18 a their Gods, and reproving others for
so doing they sentenc'd to be Behead-
ed. Going to the place of Execution,
on an Hill called *Holmburst*, there was
a River to be passed over, which by
his Prayers he caused to be divided
for a dry and a quick Passage, which
Miracle so affected the Executioner
that he refused the Office, and decla-
red himself a Christian, and was there-
fore presently Baptized in his Blood,
another performing the office to
them both. He is called our *Stephen* and
Proto-Martyr of *Britain*, the first Re-
corded in this Island to have suffered
for Christ, which was in the tenth
Persecution under *Dioclesian*, *A. D.*
300. In memory of this Martyr *Offa*
King of *Mercia* erected a stately Mo-
nastery near the place of his Death,
A. D. 793. the Buildings about which
soon encreasing to a spacious Town,
was from him called *St. Alban's*.

20 c *Edward*, This is the day of tran-
21 d slating the Body of *Edward* the Mar-
22 e tyr, of whom see *March* 18.

23 F Fast, vide *February* 1.

24 g *JOHN BAPTIST*, The reason
why the Birth-day of *John* the *Baptist*
and not of the rest of the Saints, is Ce-
lebrated by the Church, is because of
the great joy at his Birth, and the

D

good

- 25 a good and joyful effects of it to the World, his Nativity declaring that of our Saviour, whose forerunner he was. He is called the *Baptist* from his Office of Baptizing to Repen-
- 26 b tance, to make way for the reception of the Gospel, and had the honour to Baptize our Saviour himself in the River *Jordan*. He was held in great reverence for his strict severities and holiness of Life, till repro-
- 27 c ving *Herod* for his Incestuous Marriage was beheaded at the instigation of the unlawful Wife, *A. D.* 30. This is commonly called *Midsummerday*, but very improperly, for the Summer Solstice is a fortnight sooner, though when the *Baptist* was living it happened on this day.
- 28 d Fast, *vide Feb.* 1.
- 29 c St. *PETER*, This Apostle and St. *Paul* were formerly joined in one Festival, but the latter being Commemorated in the Church on the Feast of his Conversion, this day was left wholly to St *Peter*, of whom the Scripture is very copious; besides the account of him there, he is said to Preach the Gospel in *Asia Minor*, afterwards at *Rome*, from whence he is Banished by *Claudius*, returns again and there confounding *Symon Magus* the

the Sorcerer, is put to death with St. Paul, by the command of Nero, A. D. 66. He was Crucified with his Head downwards, begging this of the Executioner, because he thought himself unworthy to die in the like manner with his Lord. He was buried in the *Vatican* which was afterwards Beautified and Enlarged in honour of him. He left behind him two Epistles received into the Canon of the Church; several other Books have been entituled to his Name, but rejected as the Works of Hereticks to corrupt the Faith.

S E C T. XII.

Of the Feasts, &c. in July.

July hath 31 Days.

- 1 g
2 a **V**isitation of Mary, This is a day in memory of the Blessed Virgins visiting *Elizabeth* after she had
3 b Conceived the Son of God, whom the *Baptist* then saluted in his Mothers Womb.
4 c *Martin*, He was first a Soldier, and at last made Bishop of *Tours* in *France*. He is commonly pictured

- with half a Cloak in memory of a
- 5 d remarkable act of his Charity when
a Soldier, and but, a *Catechumen* :
- 6 e Meeting with a naked Beggar, and
having no Money wherewith to re-
- 7 F lieve him, drew his Sword, divided
his Cloak in the midst, and gave him
- 8 g one part; and, they say our Savi-
our appear'd to him the next Night
- 9 a with that part of the Cloak about
him. He dyed in the 61st year of
- 10 b his Age, *A. D.* 397. and was of so
great Esteem and Veneration, especi-
- 11 c ally in *France*, that the year of his
death was anciently an Epoch in that
- 12 d Kingdom. His Life is written at
13 e large by his Scholar *Sulpicius Severus*,
- 14 F who reports many Miracles of him.
- 15 g *Switbine*, He was a Man in great
Reputation with King *Egbert*, who
committed to his tuition his youn-
ger Son *Ethelwolfe*, who was made
- 16 a Sub-deacon of *Winchester*, (and some
say Bishop) and was afterwards
King of *England*, in whose time
- 17 b Tythes were confirm'd to the Church.
This *Switbine* arriv'd to be Bishop of
that See, of whom it is reported,
- 18 c that when repairing the Bridge of
Winton his Workmen out of a wan-
ton roguery had broken a Market-
Woman's Basket of Eggs; this Bishop
mira-

miraculously restored them whole; which with other Miracles fathered upon him, and the great opinion of Holiness procur'd him to be Canonized a Saint. He dyed *A. D.* 862. and was buried in the Church-yard according to his own order, but afterwards translated into the Church. This day is called by some *Weeping St. Swithine's* from the usual Rains about this time occasioned by two watery Constellations in the Sign *Cancer* now rising with the Sun.

19 d

20 e *Margareth*, A beautiful Virgin of *Antioch*, whom her own Father, for embracing Christianity, accus'd to the President *Olibrius*, who as much admiring her Person as hating her Religion courted her for his Wife, but not prevailing, after various torments to force her to abjure the Faith, in vain inflicted on her, she was at last beheaded, *A. D.* 306.

21 F *Magdalene*, This is she out of whom our Saviour cast 7 Devils, and is often mentioned in the Scripture. An

22 g ancient Manuscript in the *Vatican* reports, that she with *Joseph of Arimathea*, *Lazarus* and *Martha*, about

23 a the time of *St. Stephen's* Martyrdom, were carried to the Sea side, and put into an old Vessel without Stern or Sail,

D 3 but

but were by Providence preserved and driven ashore at *Marseilles* in *France*,
 24 b and from thence sailed into our Island of *Britain*; but most affirm that she constantly attended on *St. John* till her death, which happened at *Ephesus* about the Year 63.

25 c *St. JAMES*, For his great bulk and high stature in respect of the other Apostle of that Name was surnamed the Great. He was Son of *Zebedee* and *Salome*, and Brother to *St. John*. After the Ascension of our Lord is reported to preach the Gospel to the dispersed *Jews*, but chiefly in *Judea*, where his great success in gaining Converts to Christianity, was so hateful to the *Jews*, that *Herod Agrippa* thought it a ready way to ingratiate himself with them was to Sacrifice this Apostle to their Malice, and accordingly was beheaded by the command of that Tyrant, *A. D.* 42. His Body was buried at *Jerusalem*, afterwards translated to *Gallicia*, from thence to *Compostella* in *Spain*, where the Papists say it still remains, and is there visited by a great number of Pilgrims, and adored by the Superstitious Bigots of the *Roman Church*.

Feasts, &c. in August. 75

- 26 d *Ann*, She was the Mother of the
Blessed Virgin by her Husband *Joa-*
27 e *achim*, and is reported to have two
Husbands besides. By one of which
she had another *Mary*, which married
28 F *Alpheus*, had by him 4 Sons,
James the less, *Joseph* the just, *Symon*
and *Jude*; by the other had *Salome*
which married to *Zebedee*, had by
29 g him *James* the great, and *John* A-
postles; that she had also two Sisters
Mary and *Sobe*, the last the Mother
30 a of *Elizabeth*, Mother of *John* Ba-
pist, which if true gives a fair account
31 b of our Saviours Relations according
to the Flesh.

S E C T. XIII.

Of the Feasts, &c. in August.

August hath 31. days.

- I c *L Ammas*, derived by some from
the Saxon *Halrmaesse*, which sig-
nifies a Feast of Bread, a thanksgi-
ving day for the first Fruits of Corn;
others say it was so called from a
custom of the Tenants that held of
the Cathedral of *York*, called by the

- name of *Sti. Petri ad Vincula*, or *St. Peter's Chains*, to bring a live Lamb into that Church upon this day in acknowledgement of their Tenure, and
- 2 d so the word hath still respect to *St. Peter's Chains*, to the memory of which was dedicated this day, viz. of those Chains (as some relate) with which *St. Peter* was bound with
- 3 e at *Rome*, of which many Miracles are reported, and particularly this following which gave occasion to the Feast. A Daughter of one *Quirinus* Tribune of *Rome*, being afflicted with a desperate Swelling in her Throat, by kissing of those Chains, at the direction of *Alexander* Bishop of that See, was instantly recovered.
- 4 F Others relate that *Eudocia* Wife of *Theodosius*, being presented with the Chains *St. Peter* was bound with at *Jerusalem*, sent one of them to her Daughter *Eudoxia* Wife of *Valentinian* at *Rome*, which the Bishop there comparing with those he was bound with at *Rome*, they both miraculously
- 5 g joined into one; in honour of which miraculous Chains the Empress Erected a Church with the title of *Sti. Petri ad Vincula*, and the Calends of *August*, observed by the Heathens in honour of *Augustus*
Cæsar

Cæsar were dedicated to the memory of them.

6 a *Transfiguration*, A day in memory of our Saviour's glorious Epiphany on *Mount Tabor*, when his Countenance shined beyond the brightness of the Sun, and his Garments were resplendent with Divine Light, *Mark* 17. By the Hymns of *Damascene* and *Cosma* this Feast appears to be observed (at least in some Churches) in the 7th Century.

7 b *Name Jesu*, In memory of the sweet and glorious Name of the Son
8 c of God, and the miraculous effects
9 d by invoking of it in the Primitive Church.

10 e *Lawrence*, This Man was Arch-deacon of *Rome* under *Xistus* Bishop of that See, whom when he saw led to
11 F Martyrdom, thus bespoke him, *Whither go you, Father, without your Son?*
12 g *Whither Holy Bishop without your Deacon to attend you?* the Bishop answered
13 a him, *Greater trials remain for you, my Son, and after three days the Deacon shall follow his Bishop, in the mean time distribute what you have of the Churches*
14 b *Treasure to the Poor*; which he accordingly did with all expedition; presently after the Emperor commands
15 c him to deliver up to him the Treasures

- 16 d fures of the Church. He went and
 17 e fetch'd to the Tyrants Palace a great
 18 F *These are the Treasures of the Church*
which will never be diminished; upon
 19 g which he was sentenc'd to be broil'd
 20 a with unparallel'd Fortitude and Ala-
 21 b crity, calling to the Emperor to turn
 22 c eat it. He was Martyr'd under *Vale-*
rian, A. D. 259.
 23 d *Fast. Vide Feb 1.*
 24 e St. *BARTHOLOMEW*, One
 of the twelve Apostles, of whom
 there is no more mention of him in
 Scripture, unless, as some think, he
 was that *Nathanael* spoken of *Jo. 1.*
 25 F 47. Upon the dispersion of the A-
 postles by the Persecution of *Herod*,
 he went and Preached the Gospel in
Armenia, Lycaonia, Albania, and the
 hither part of *India* where he most
 resided, and by the command of *Pole-*
mius, a King of those Parts, was put
 26 g to death in a very barbarous manner,
 being first flea'd alive, and then Cru-
 cified, *A. D. 51.* He is said to leave
 behind him to his Converts St *Mat-*
thew's Gospel in the *Hebrew* Tongue.
 A Gospel bearing his own Name was
 afterwards forged by some Hereticks,
 and

- and condemn'd as an Imposture. His
- 27 a Body after several translations (according to the report of Papists) rests at *Rome*, where they pretend to shew it in a Church in the Isle of *Tiber* called by his Name. This happened an unfortunate day to the Protestants of *France* 1572: when was acted that horrid Popish Massacre at *Paris* called the *Parisian Mattins*, wherein without any respect to Age, Sex, or Condition, about 4000 were Inhumanly butcher'd.
- 28 b. *Augustine*, He was Bishop of *Hippo* in *Africa*, and a Learned Father of the Church, born (as some say) on the same day with that Arch-heretick the *Welsh Morgan*, of the the Monastery of *Banchor*, called in Latin *Pesagijs*, whom he afterwards learnedly Confuted. This *Austine* was himself first seduced by the Error of the *Manichees*, but soon Converted and Baptized by St. *Ambrose* into the Orthodox Faith. He was ordained Presbyter by *Valerius* his Predecessor in the See of *Hippo*, in whose presence, for his extraordinary Abilities he was admitted to Preach, a thing unusual in those times, and in his Predecessors life time Consecrated Bishop, though contrary to the *Nicene* Canons. He was;

was *Malleus Hereticorum*, a zealous asserter of the Truth against the Hereticks of the Age he lived in, and wrote about 1030 Volumes, many of which perished in the Flames of that City presently after his death taken and destroy'd by the *Vandals*. He late Biskop 36. lived 76 years, and dyed *A. D.* 430.

- 29 c *Beheading of St. John.* This is a day in commemoration of *John Baptist's* death, called his *Decollation*, who was beheaded for reproving *Herod* of Incest, at the instigation of his Strumpet *Herodias*. This *Herod* had married a Daughter of *Aretas* King of *Arabia*, whom he repudiated for the sake of this Woman, who had eloped from her lawful Husband his Brother *Philip*, which was the cause of much War betwixt the *Jews* and *Arabians*, and the loss of the *Baptist's* Head. His Head (the *Papists* say) was afterwards translated to *Rome*, and repositied in *St. Silvester's* Church there,
- 30 d though they'll shew you part of it in 20 Churches besides, and two or three pretend to have the same; such an hydra have they made of this Saint, and of so great esteem are Relicks amongst the ignorant superstitious People of that Church.
- 31 e

S E C T. XIV.

Of the Feasts, &c. in September.

September bath 30 days.

- 1 F **G**yles, Many and strange things
are reported of this Man, much
more than will be allowed for truth.
'Tis said he descended from Noble
2 g Parents, and distributing his Patri-
mony to the Poor, betook himself to
an Hermetical Life in *France*, where
in a Cell he applyed himself to De-
3 a votion, having no other Company
but a Deer that often visited and fed
him with her Milk. It happened that
the King hunting this Deer pursued
4 b her to Gyles's Cell, and shooting in
an Arrow after her wounded this
Hermite in the Thigh, (hence the
saying of *Lame Gyles*) of which
Wound he prayed never to be reco-
5 c vered, that he might not want mat-
ter of Mortification. Near this place
the King built a Monastery, of which
6 d he made him Abbot. Hence Churches
named by this Saint are for the most
part in the Suburbs of Cities, and
scarce ever within the Walls.

Enurehus

- 7 e *Enurchus al. Eucherius*, He was Bishop of *Orleans*, in the Reign of *Ch. Martel of France*, by whom he was banished and dyed in Exile, *A. D.* 727.
- 8 F *Nativity of Mary*, This is the Blessed Virgins Birth-day, who was
- 9 g Daughter of *St. Joachim* and *St. Ann*,
 10 a (an high Festival in the *Roman Church*)
 11 b and was anciently Celebrated because
 12 c of the great honour conferr'd upon
 13 d her in being the happy Mother of the
 Son of God.
- 14 e *Holy Cross, or Exaltatio Crucis*. A day in commemoration of erecting our Saviours Cross in *Mount Calvary* by the Emperor *Heraclius*, *A. D.* 629. The Cross was now regained from the *Perfians*, which had been in their Possession, since their taking of *Jerusalem*, 14 years. Of whose Exaltation this is farther related, that the Emperor in a very glorious and splendid Attire, with the Cross on his Shoulders, marching towards the Mount, when he came to the Gate that leads to it could go no farther, at which he and his Attendants standing amazed, *Zachery* the Patriarch told him, that such a triumphant dress was much unlike the Poverty and Humility of the Son of God.
- 15 F
 16 g

God that once carried it, whereupon changing his costly Array for a plainer Habit he easily went on the rest of the way. *Cross* in the Saxon Language is called *Rood*, and therefore this is vulgarly called *Holy Rood day*.

17 a *Lambert*, This was an Holy Bishop of *Tungres* a City in *Belgium*, who for reprovng *Pipin*, major domo of *France*, for Adultery, was barbarously Murdered by the Harlots Brother. They report that after his death no dishonest Woman could come so near him as to touch his Body, which being Translated and Entombed in a Neighbouring Village called *Leige*, by the concourse of Pilgrims thither it soon became a great City, and the Episcopal See of *Tungres* was removed thither by his Successor *St. Hubert*, who built the Cathedral Church which is called by the Name of *St. Lambert* at this day.

18 b *Ember Week*, *Vide Feb. 21.*

19 c

20 d *Fast*, *Vide Feb. 1.*

21 e *St. MATTHEW*, From a Publican or Tax-gatherer was Converted and made an Apostle, who first of all wrote an History of our Saviour's Life, and published his Gospel

in

- in the *Hebrew* Tongue as most of the Fathers do affirm; by whom it was
- 23 g afterwards translated into *Greek* is not so certain: He is reported to Preach the Gospel chiefly in *Aethio-*
- 24 a *pia*, where he was entertained by that *Eunuch* St. *Philip* had Baptized; and there some say he dyed a Natu-
- 25 b ral death, others that he suffered Martydom being slain with an *Halbert*, *A. D.* 71.
- 26 c *Cyprian*, called also *Cæcilius*, from *Cæcilius* the Priest that Converted and Baptized him; was first Priest and afterwards Bishop of *Carthage* in *Africa*, where he had great contest with *Felicissimus* the Author of the Schism in the case of the *Lapsæ*, such as to avoid Persecution had renounc'd the
- 27 d Faith, whom he would have restored to the Church, without the ancient and severe Discipline required in such cases. Great Controversy there was also betwixt him and *Stephen* Bishop of *Rome*, whether Baptism administred by Hereticks were valid? St. *Cyprian* contended for the Negative, and a Synod of 87 Bishops at *Carthage* gave
- 28 e their Suffrage on his side, though 'tis said before his death he altered his Opinion, and agreed in the case with the *Roman Church*. He was a courageous

gious asserter of the Faith against the Heathen Persecutors, by whom he was first Banished, and then within a year after recalled from Exile to Martyrdom, which he suffered in the 8th Persecution under *Valerian*, giving 20 Crowns to the Executioner that Beheaded him, *A. D. 257.*

- 29 F St. *MICHAEL*, This is a Festival in honour of St. *Michael* and the rest of the Holy Angels, those being appointed by God Almighty as Guardians and Protectors of the Church, and to Minister to such as shall be Heirs of Salvation, preserving the Souls of the Faithful from the Assaults of the Devil, and safely conveying them, when separated from the Body, into the Mansions of Bliss. *Michael* is here particularly Commemorated because he was the Tutelar Angel of the *Jewish Church*, and consequently now of the *Christian Church* that succeeds it. The *Romanists* call it also the Dedication of St. *Michael*, from a Church on Mount *Garganus* which they say was built by him, and Dedicated to him by his own appointment, and his Apparition on that Mount is Commemorated by them on the 8th of *May*.

30 g

Hierom, He was Born at *Strido* in *Dalmatia*, and Educated at *Rome* under *Donatus*, where he greatly profited in all kind of Learning, from thence travelled through *Italy*, *Gallia* and other Countries, settled for some time an Hermite in *Syria*; afterwards studied in *Dalmatia* where he heard the famous *Didymus*, and at *Bethlehem* where he became very learned in the *Hebrew* Tongue, which caused his Translation of the Bible into *Latin* to be preferr'd by Pope *Damasus* to the *Septuagint* it self. He was ordained Priest by *Paulinus* of *Antioch* without any Title, and therefore had great contest with *John* Patriarch of *Constantinople* that claimed Jurisdiction over him. He never arrived to be higher than a Priest, though a Man of so great worth that *St. Austin* was ready to give him place, saying, *Though a Priest was inferior to a Bishop, yet Austin the Bishop was inferior to Jerom the Priest*. He was called *Catholicorum Magister*, and *Lumen Mundi*, Titles well besitting his Deserts. He is commonly Pictured in the habit of a Cardinal; but that Order (especially as now it is) is of much later date, and is beholding wholly to the Painters for his Hat. He was

a continual Itinerant till he was fixt at *Bethlehem* by Death, which happened in the 81st. year of his Age, *A. D.* 420.

S E C T. XV.

Of the Feasts, &c. in October.

October hath 31 days.

- 1 a **R** *Emigius*, This Man for his extraordinary Piety, and other Qualifications, was made Archbishop of *Rhemes* at 22 years old, and replanted Christianity in *France*, where it had been destroyed by the *Franks* at their coming thither, Baptizing *Clodoveus* the fifth King of that Nation. His Queen *Crotilda* was a Christian before, and he was Converted upon this occasion. Warring with the *Almaines*, and likely to be overthrown in Battle prayed to Christ whom his Queen Worshiped, and vowed to turn Christian if he won the Day; whereupon (as the story goes) a terrible fear possessed the *Almaines*, and the *French* were Conquerors, upon which the King perform'd his Vow and
- 2 b

- and was soon after Baptized. At whose Baptism this Miracle is related,
- 3 c when he came with great Solemnity to the Font their happened to be wanting Chrism, with which it was used to be perform'd; when miraculously there descended a Dove with a pot full of Sacred Oyl and placed it in the Bishops seat, with which this
- 4 d King was Anointed; and they pretend to have it still in the Cathedral Church of *Rhemes* undiminished, which is had in great Veneration, and with which the Kings of *France* are constantly Anointed at their Coronation. This Bishop is said to live 96 years, and to dye *A. D.* 545.
- 5 e *Faith*, A *Roman* Virgin, who with her Mother *Sophia*, and her two Sisters
- 6 F *Hope* and *Charity*, suffered Martyrdom under the Emperor *Adrian*, *A. D.* 121. She is said not to be above 12.
- 8 a years old.
- 9 b *Denys*, This was a Learned and Noble *Athenian*, who travelled into *Egypt* for the study of *Astronomy*, in which he was very Learned, and being at *Heliopolis* when that miraculous Eclipse happened at our Saviour's
- 10 c Passion, cryed out, *Aut Deus Natura patitur aut Mundi machina dissolvitur. Either the God of Nature suffereth, or the*

the frame of the World is dissolved. Returning thence to *Athens* he was made a Judge, and from the place of Judicature there (*Arcopagus* or *Mars Hill*) was surnamed *Arcopagite*. There with his Wife *Damaris* was converted by the Preaching of *St. Paul*, and by him was Consecrated Bishop of that place.

11

d

12

e

Some Papists relate of him, that he went thence and Preached the Gospel in *France*, and was Beheaded at *Paris*; and that when his Head was cut off he took it up himself in his Arms and carried it about three Miles to a place from him called *Fanum Dionysii*, or *St. Denys's*. The Abby of which place had sometime a great contest with another Convent at *Ratispone* about this Saint, each pretending to have his whole Body; the matter was referr'd to the Pope, who was pleased to declare that each place possessed him entire, decreeing it Heresy to contradict his infallible Nonsense.

13

F

14

g

There are several Works, both in *Greek* and *Latin*, that go under his Name; but are held by the Learned Supposititious, and of no greater Antiquity then the middle of the fourth Century.

- 14 g Edward, The last save one of the Saxon Kings, surnamed the *Confessor*; but why he should have that Title is not easie to conceive; a Title given to such in the Primitive times that were Imprisoned for Christianity, which no History reports of him, and his severe dealings with his Mother, and his neglect of Conjugal Duties to his Wife do seem to blemish his Reputation of a Saint. But many Miracles are reported of
- 15 a him, as that by carrying a Cripple, on his Back into St. Peter's Church *Westminster*, he recovered him of his Lameness, *Et qui venit quadrupes discessit bipes*, as the Legend has it; that he was visited by St. John in the habit of a begging Pilgrim, to whom for want of present Money he gave a Ring from off his Finger, which was returned him afterwards by two Pilgrims from *Palestine*, who told him
- 16 b he should die six Months after; and they say *Havering* in *Essex* is denominated from this Ring; and several other as strange things not doubted of in former times, and the truth of one Miracle ascribed to him cannot reasonably be questioned in this, and that is a curing by touch a Disease in the Throat called from hence the *Kings*

Kings Evil, because the Power has descended to his Successors ever since. He greatly enlarged the Church, and built the Monastery of *St. Peter's Westminster*, and richly endowed it; and dying *A. D. 1066.* was buried in his said Church.

- 17 c *Ethelred*, commonly called *St. Andry*, She was Daughter to *Anna* King of the *East Angles*, and though she was twice Married and lived with her last Husband King *Elfrid* of *Northumberland* 12 years, yet remained a Virgin as *Bede* relates. At the end of which she left him, and retired for Devotion into the Isle of *Ely*, where she built a Monastery for Nuns, and was her self the first Abbess thereof, which was afterwards converted to an Abby for Monks, and at last to a Bishoprick, in the Reign of King *Henry 1.* She had a Brother named *Erkinwald* that was the first Abbot of *Chertsey* in *Surry*, (which Monastery with that of *Barking* in *Essex* he Founded out of his one Patrimony) and afterwards Bishop of *London*. She had also four Sisters all which lived a monastick Life, and all of them with her Brother *Erkenwald* were Canonized for Saints. The Cathedral of *Ely* is called by the name

name of *Ethelrede*, who dyed about the year 682.

- 18 d St. *LUKE*, A Learned Physician of *Antioch*, and by some affirm'd to be one of the 70. and one of those two Disciples, the other *Cleophas*, our Saviour appeared to after his Resur-
- 19 e rection in their walk to *Emaus*; but is held by most to be a Convert of St. *Paul* whom he accompanied in his Travels, and is supposed to remain with him till his Death; though some
- 20 F say he left him at *Rome* two years before he suffered, and travelled Preaching the Gospel in *Egypt* and *Libya*, and became Bishop of *Thebais*. He wrote
- 21 g two Canonical Books, both dedicated to one *Theophilus*, supposed to be some Pious Magistrate of *Antioch* that entertain'd St. *Peter* there.
- 22 a In the composing of his Gospel was encouraged by St. *Paul*, who therefore calls it his Gospel. 'Tis said of him that he was a very skilful Painter, and drew several Pictures of
- 23 b our Saviour and the Blessed Virgin; concerning whose death there is no certain account, some relate he was Martyr'd in *Acbaia*, others at *Rome*,
- 24 c and some that he dyed a Natural Death in the 84th year of his Age, A. D. 74.

Crispine,

- 25 d *Crispine.* This was a Noble *Roman* who no sooner converted to Christianity but forsook the World, and with his Brother *Crispinianus* travelled in *Gallia*, and there in the Country of the
- 26 e *Soissons* Converted many to the Faith. In imitation of the Apostles they betook themselves to manual employments, and chiefly to the trade of Shooemaking, and hence the Men of that Profession have chosen this *Crispine* for their Patron Saint, and the honour done it by so noble a Person, was that I suppose that gave this Mystery the Title of *Gentile Craft*. In the Beach in *Kent* is a great heap of Stones which the neighbouring Inhabitants call St. *Crispine's* and *Crispinianus* Tombs, whom they report to be cast on this Shore by Shipwreck; but the best account is that they were both beheaded for the Gospel under *Dioclesian* in *Gallia*, A. D. 303.
- 28 g St. *SYMON* and *JUDE*, These two Apostles are joined in one Festival, and (as some report) all the Apostles in the *Greek Church* were anciently Commemorated on this day, as in the *Western Church* on the Calends of *May*.

The first of these, *Symon*, was surnamed *Zelotes*, and the *Cananite*, the latter (as some hold) of the same sense with the former Title, but others hold them distinct, and that he was call'd *Cananite*, from *Cana* the place of his Nativity, and further say he was that Bridegroom there at whose Wedding our Saviour turn'd Water into Wine. *Zelotes* for that he was one of the Sect of *Zelots* that in imitation of *Phineas* took upon them, without the formal proceeding at Law, to punish Offenders. Some think him to be *St. Jude's* Brother, and so confound him with *Symon* the 2d. Bishop of *Jerusalem*, that was none of the twelve, he outliving *St. John*, with whom ended the Age of the Apostles. As for his Apostle where he employed himself after the dispersion there are but uncertain accounts; one of which is that he Preached the Gospel in *Egypt*, *Persia*, and *Africa*, and at last in this our Island of *Britain*, where by the Infidels he was put to Death. This last is testified by *Nicephorus*, *Dorotheus*, and the *Greek Martyrology*, which is greater Authority than the *Papists* have for *St. Peter's* being ever here, though on this is founded one of their

their weak Arguments for the Pope's Supremacy in this Kingdom.

2. *Jude*, called also *Thaddeus*, and surnamed *Lebbeus*, was Son of *Mary* half Sister to the Blessed Virgin, and *Cleophas* the Brother of *Josephus Justus*, and therefore called the Lord's Brother; some will have him to be that *Thaddeus* sent to *Agbarus* King of *Edessa*, contrary to *Eusebius* that calls him one of the 70. Disciples. 'Tis probable his chiefest Province for Preaching the Gospel was *Judea*, the adjacent Countries, and *Persia*; and the *Latin Martyrologies* tell us he suffered Martyrdom in *Persia* with *Simon Zealotes*.

St. J U D E is the Author of one of the Catholick Epistles, the Authority of which was first questioned, because a Book of *Enoch*, an Apochryphal Writing is therein cited, but admitted into the Canon by early Councils, and acknowledg'd as genuine by the most Eminent Fathers of the Church. There was a Gospel attributed to him but rejected as a Fable.

S E C T. XVI.

Of the Feasts, &c. in November.

November hath 30 days.

- 1 d **A**LL SAINTS, or ALL HALLOWS, (of the same signification) is a Feast in commemoration of the Saints in General, it being too great a burden to commend them all in particular, and in the Church of *England* no other Saints but the Apostles, Holy Innocents, St. Stephen, and John the Baptist are honoured with Festival Days. This is one of the Quarter days by which the Year is equally divided according to the four Seasons, the other three *Candelmas*, *Roodmas*, and *Lammas*; and this way of Computation is of much use in the Western Parts.

- 4 g King WILLIAM III. Born. On this day, A. D. 1650. was born his present Majesty King William, Nine days after his Fathers Death. He was Son to Henry Nassau Prince of Orange, and Princess Mary eldest Daughter to King Charles the Martyr.
Orange

Orange is a small Principality taken out of the Earldom of *Provence*, and came to the Family of *Nassau* *A. D.* 1530. by *Henry Nassau's* Marrying with *Claud* Sister and Heiress of *Philibert de Chalons* the 4th absolute Prince of that Country. His Ancestor *Adolph* was Emperor *A. D.* 1292.

5 a *PAPISTS CONSPIRACY,*
A day of Thanksgiving, appointed by Act of Parliament, for the wonderful discovery of that Hellish Plot contrived for the destruction of the Nation representative in Parliament *A. D.* 1605. of which our Histories give a full account; but for the hellish Cruelty thereof no History in the World affords the like.

—*Furiæq; Erebusq; negarent*
Hoc tantum dictare nefas exhorruit æther,
Et fremuere dij, stupuitque exterritus orbis,
Non est non hominum scelus hoc ut tarta-

[*ra cernas*

Id molita nefas, imo de pectore terræ
Impetus, èque fero venisset flamma Ba-
[*rathro.*

Barclaij consp *Angl.*

- 6 b *Leonard*, This Man was of a good Family in *France*, Scholar to *Remigius*, and much in favour with *Clodoveus* the first Christian King of that Nation, whom he would have advanced to a Bishoprick, but he modestly refused it, and contented himself with a monastick Life, fam'd for extraordinary Piety and many Miracles, and dyed *A. D.* 452.

- 11 g *Martin*, Of this Man has been an account given at *July* the 4th. the day of his Translation; this is the day on which he dyed, accounted Critical in some Places, as if the Sun sets fair it prognosticates a Cold, if in a Cloud a mild Winter, &c. as *Mantuan* expresses it.

*Sol bodie si clarus obit, denunciat acrem
Atq; molestum hyemem, si nubilus aera
[mitem
Pradicat hybernum, &c.*

But the falsity of such Observations if from nothing else, yet from the error of the Old Stile does plainly appear.

- 13 b *Brice*, This was *St. Martin's* Scholar, and his immediate Successor in the

the See of *Tours*. There he was charged with getting a Bastard on his Laundress; but they say he proved himself Innocent by Miracle, making the Child, when but a Month old, declare he was not the Father; but the People imputing this to Magick, still Persecuted him with their Reproaches, so as he was forc'd to desert his Bishoprick, and retired to *Rome*, where he lived for 7 years a very pious and unblameable Life, after that return'd to his Bishoprick and dyed, *A. D. 444.*

15 d *Machut*, I find this Man was a Bishop, but when, of what See I have not met with.

17 F *Hugh*, This Man was Born at *Gratianopolis* in *Burgundy*, and lived there a *Carthusian Monk*, in great Reputation for Holiness and Austerity of Life. Our King *Henry II.* building a Monastery for that Order at *Witleham* in *Somersetshire*, invited him over to be Prior of it, of which after much Solicitation he accepted, and from thence by the same King was preferred to the Bishoprick of *Lincoln*, which he govern'd with great strictness and severity; and they say his

Excommunications were ever attended with some notable Calamity. He rebuilt from the Foundation his Cathedral Church, and dying upon this day 1200. was there interr'd, *John King of England*, and *William King of Scots*, happening to be at *Lincoln* at the time of his Funeral assisted in carrying him to his Grave. He was 20 years after Canonized a Saint.

20 b *Edmund*, He was King of the *East Angles*, and barbarously Murdered by the Pagan *Danes*, for his constancy in the Christian Faith, *A. D.* 780. His Body was Interr'd at a Place then called *Bederisgueard*, and afterwards from the occasion of his Burial there, *St. Edmund's-Bury*, where was after built a most spacious Church, which being destroyed by *Swene the Dane*, was rebuilt in a more splendid manner by his Son *Canutus*, who offered his own Crown on the Martyrs Tomb.

22 d *Cicely*, A *Roman* Virgin betroathed to *Valerianus*, who suffered Martyrdom, together with her Spouse, about the year 230. She should seem to excell in Musick, the lovers of it having chosen her for their Patron Saint.

Clement,

Feasts, &c. in November. 101

23 e *Clement*, He was by Birth a *Roman*, acknowledged by *St. Paul* as his fellow Labourer, *Phil.* 4. 3 and as some relate was appointed by *St. Peter* to be his immediate Successor in the See of *Rome*, but he modestly declined it and suffered both *Linus* and *Cletus* to preceed him. For gaining many Converts to Christianity he was banished into *Taurica*, and there condemned to dig Marble in the Quarries; there also by his Preaching and Miracles he Converted many to the Faith; for which he was drowned (with an Anchor about his Neck) in the *Euxine* Sea. He was the most Ancient of all the Fathers, and his Epistle to the *Corinthians* allowed to be genuine, which is alike in stile with that to the *Hebrews*, and therefore that also was by some anciently adjudged to him: But Apostolical Constitutions, Canons, &c. that pass under his Name appear to be of a much later date. He suffered Martyrdom *A. D.* 100. and his Body notwithstanding the Anchor was (as the Papists report) translated to *Rome*.

25 g *Catharine*, Of this Virgin many strange things are reported. They say she was Daughter to one King.

Costus of *Alexandria*, and when imprisoned for Christianity Converted to it 50 Philosophers. The Emperor
 26 a *Maxentius* sent to dispute her out of it; that being Condemned, and about to be racked on a Wheel, an
 27 b Angel broke it in pieces; and being afterwards Beheaded an Angel carried her Body into *Mount Sinai*; which
 28 c seems rather a Symbolical than Historical account, meaning by this *Catharine* the Church of Christ, &c. though
 29 d I find no other, or any Saint of this Name.

30 e **St. ANDREW**, He was Born at *Bethsaida*, Son of *Jonas*, and a Disciple of *John* the Baptist, was the first of all the Apostles that followed our Saviour, and therefore first of all Commemorated in the Church, and because he imparted the joyful news of the *Messias's* coming to his Brother *Peter*, his Festival is always attending upon *Advent*. He is said to Preach the Gospel in *Scythia*, *Sogdiana*, and *Dacia*, but (as most relate) principally in *Greece*; and by the modern Christians there is held to be the first Bishop of *Byzantium*. He was at last Crucified by *Ageas* King of *Edessa*, rejoycing at the sight of his
 his

his Cross, the happy instrument of his approaching Felicity; and when he was fastned to it, ^{was} is said to Preached from it to the People several days. He was buried at *Patra* in *Acbaia*, the place of his Martrydom, *A. D.* 60. But his Body was afterwards translated to *Constantinople*, and placed in the Church of the Apostles built by *Constantine* the Great. There was a Gospel went under his Name, but rejected as an Imposture. This is the Patron Saint of the Kingdom of *Scotland*, the Natives whereof honour him upon this day with wearing of a Cross in the form of the Letter X, for on such he is said to suffer.

S E C T. XVII.

Of the Feasts, &c. in December.

December hath 31. days.

1 F **A**DVENT SUNDAY,
There are four of those *Sun-*
2 g *days* which preceed our *Lord's*
3 a *Nativity*, and are called *Advent* from
4 b the *Advent* or Coming of our Savi-
5 c our in the *Flesh*, for which they call
upon us to prepare, and are there-
fore Instituted by the Church. *Ma-*
ximus Bishop of *Taurentium* in *France*,
has an Homily, in *Adventu Domini*,
who flourished *A. D. 450.*

6 d *Nicholas*, Of whom it is reported,
that when an Infant he constantly ob-
served *Wednesday* and *Friday's* Fast, his
Nurse not being able to make him
suck till the Evening on those days.
That he privately relieved a noble
Man oppress'd with want, and se-
cretly gave large Portions to his three
7 e Daughters whom their Father design'd
to prostitute to relieve his Necessity.
He was at last Bishop of *Mira*, and
one of the 318. at the Council of
Nice.

Nice. 'Tis said, by his Prayers he calm'd a very dangerous Tempest at Sea, and therefore in the Church of *Rome* is the Mariners Patron Saint, whom they use to invoke in the like Extremity; though he that truly still'd the raging of the Sea is nearer and better able to relieve them. He dyed about the Year 343.

- 8 F *Conception of Mary*, This Feast was first of all observed in *England*, but never since the Reformation: The generality of Papists holding her Conception immaculate or free from
- 9 g Original Sin; yet this hath been a Subject of great Controversie amongst them, and very warmly disputed in
- 10 a particular betwixt the *Dominicans* and *Franciscans*, and when Arguments were spent Miracles were pretended
- 11 b on both sides to support their Opinions.

There are two other Feasts not here mentioned of the Virgin *Mary*, anciently kept and still in the Church of *Rome*, Her *Assumption* and *Presentation*. The former in memory of her being assumed or taken up into

12 c Heaven, after her Dormition or Death; the latter of her being presented in the Temple at three years old,

106 *Feasts, &c. in December.*

old, and then devoted to the Service, of God, for both which there has been a Tradition of some Antiquity.

13 d *Lucy*, A Virgin of *Syracuse* in *Sicily*, who no sooner Converted to Christianity but distributed all she had to the Poor, which so incensed

14 e a young Man that expected her for his Wife, that he accused her of her Religion to the Præfect, for

15 F which she was Martyr'd under *Dioclesian*, A. D. 303.

16 g *O Sapientia*. So called from an Antiphony beginning with these Words

17 a used to be sung upon this day.

18 b *Ember Week*, *Vide Feb. 21.*

19 c

20 d

21 e *St. THOMAS*, Called also *Didymus*, the one an *Hebrew*, the other a *Greek Word*, both of the same sense signifying a Twin; was one of the Twelve Apostles, who is reported to Preach the Gospel amongst the *Parthians*, *Medes*, and *Persians*; but chiefly in *India*, the Christians of which Country call themselves Christians of *St. Thomas*, and the Monuments

- ments and Records of that Church do ascribe their Conversion wholly unto him, and that he was put to Death at *Calimnia*, by the command of a King of that Country, being thrust through with a Dart, and was there buried. 'Tis said his Body was afterwards removed to *Edeffa*, and a Magnificent Church in honour of him was there Erected over his Tomb. To this City he had sent *Thaddæus*, one of the 70. to cure King *Agbarus* of a dangerous Disease, which the King desired by Letter of our Saviour, and was in answer promised that one of his Disciples should be sent to effect it after his Ascension. Which History is in *Eusebius* at large extracted by him (as he professed) out of the Publick Archives of *Edeffa*. Several Books have been ascribed to this Apostle, as his Acts, Gospel and Revelation, all rejected as the Works of Hereticks to corrupt the Faith. He suffered Martyrdom about the year 72.
- 23 g
- 24 a
- 25 b
- CHRISTMAS,** This is another of the three great Festivals Instituted in honour of our Saviour's Birth. It was called in the Ancient Church γενέθλια the *Nativity*, and Θεοφάνεια, and ἐπιφάνια, because as
- Greg.*

Greg. Naz. explains it, ἐπιφάνη θεός ἀνθρώποις διὰ γέννησιν, by the Birth of Christ God was manifested to Men. It was always observed in the *Western* Church upon this day, but in the *Eastern* for some time on the 6th of *January*, under the name of *Epiphany*, till they were better instructed as to the time. This Feast is of great Antiquity, mentioned by *Theophilus* of *Cæsaria*, *Chrysostom*, and other early Fathers of the Church.

26 c St. *STEPHEN*, He is said to be one of *Gamaliel's* Scholars, and Fellow Pupil with St. *Paul*; he was the first in order of the Seven Deacons, and the first Martyr of the Christian Church, being Stoned by the *Jews* for asserting *Jesus* to be the true *Messiah*, soon after our Saviours Ascension.

In the place of his Martyrdom was afterwards built a stately Church by *Eudoxia* the Empress, and called by the Proto-Martyrs Name: His Body is reported to be buried privately by *Gamaliel*, and was found 400 years after by St. *Stephen's* appearing to one *Lucian* a Priest, and informing him where it was laid. And therefore in the Church of *Rome* they have a
Feast.

Feast of his invention, Celebrated
the 3d. of *August*.

- 27 d St. *J O H N*, Was Son of *Zebedee* Brother to *James* the Great, and the beloved Apostle of our Lord. He Preached the Gospel for the most part in *Asia Minor*, where after he had long resided at the chief City *Ephesus*, was sent bound by the Proconsul to *Rome*, as a disturber of the Peace of the Empire; there he miraculously escaped out of the Vessel of Scalding Oyl, and from thence was banished by *Domitian* into the Isle *Patmos*, where he wrote his *Revelations*. Upon the death of that Emperor was released, and returned to *Ephesus*, and finding *Timothy* the Bishop of that See dead, took upon himself the Government of it. Here he found a young Man he had committed to the special care of a Bishop of those Parts, turn'd Apostate, and become a Captain of Robbers, whom he found out upon the Mountains, reconverted him and made him a Bishop. Here he wrote his Gospel and three Epistles, but his Gospel last design'd chiefly against *Cerintbus*, *Ebion* and such like Hereticks that denyed the Divinity of Christ. As for his
Epistles

Epistles, the first though it wants a Title, was anciently inscribed to the *Parthians*, and thought to be chiefly levelled against *Basilides* that denied our Saviour's Humanity. The two last and the *Apocalypse* were scrupled at by some in the Primitive Times; but since the 4th Century never questioned in the Church. Several other Writings were father'd on him, but always excluded from the Canon of Holy Writ. He dyed the last of all the Apostles, *A. D.* 101. His Feast is kept in the *Greek Church*, *June 30.*

- 28 *e* **INNOCENTS**, A Feast in Commemoration of those young Children of *Bethlem* that by the Cruelty of *Herod* suffered for our Saviour, before he suffered for them. In which
- 29 *F* general Massacre a Son of *Herod's*, there at Nurse, was also slain, which gave occasion to *Augustus* to say, (as *Macrobius* testifies) that he had rather be *Herod's* Hog than his Son;
- 30 *g* his Swine being safe because the *Jews* were forbidden to eat 'em, but his Sons were frequently made away upon Jealousies of State.

These three Feasts of *St. Stephen's*, *St. John's*, and *Innocents*, are not set in

in the order of time on which they suffered, but placed here as attendants on the high Festival of our Saviours Nativity.

31 *Sylvester*, He was by Birth a Roman, and fetch'd from the Mountains of *Zouraitte*, whither he had fled from Persecution, to be Pope. He his accounted the first of all the Bishops of that See that escaped Martyrdom, having the fortune to live in the happy Reign of *Constantine* the Great, whom some say he Baptized; but *Eusebius* assumes that honour to himself, and relates he did it on his death Bed, the Emperor deferring it till that time, hoping and designing to be Baptized in *Jordan* where our Saviour had been before. However 'tis certain this Bishop was in his great esteem; and the Emperor would have honoured him with a Crown of Gold, but he contented himself with a *Phrygian* Mitre. He Instituted many Orders for the Government of the Church, and procured of the Emperor large Privileges for it. He sat Bishop 24 years, and dyed *A. D.* 336. And thus the Reader has an account of all the Remarkable days in the Calender throughout the Year.

A Word or two of the Wakes and I have done.

These are Feasts of particular Parishes, the same with the *Encænia* of the Ancient Christians, kept in memory and on the day of their Churches, Dedication.

They were called *Wakes* (as some suppose) from the Vigil preceeding or waking the Night before. In some Places they are called *Revels*, and very properly now in the worst acceptation of the Word, from a rout or concourse of disorderly People that keep 'em as the Papists do their *Carnaval*, with much Debauchery and Leudness; and therefore in many Places are discountenanced and laid aside; and unless the abuses were reformed they might well be universally suppressed.

THE

THE TABLE.

SECT. I.

OF the English Computation or Old Stile, and its difference from the New. pag. 1.

Sect. II. Of Months, Days, &c. pag. 4.

Sect. III. Of the Golden Number. pag. 9.

Sect. IV. Of the Epact. pag. 10.

Sect. V. Of the Cycle of the Sun and Dominical Letter. pag. 12.

Sect. VI. Of the Fasts and Festivals and other Remarkable Days in January. pag. 17.

1 Circumcision. 21 Agnes.

6 Epiphany. 22 Vincent.

7 1. Sunday after Epiphany. 25 Conversion of St. Paul.

8 Lucian. 28 Septuagesima Sunday.

13 Hilary. 30 K. Ch. 1. Martyr.

18 Prisca.

20 Fabian.

Sect. VII. Of the Fasts, Feasts, &c. in February. pag. 28.

1 Fast.

4 Sexagesima Sunday.

2 Purification.

6 Agatha.

The Table.

6 <i>Agatha.</i>	18 <i>Quadragesima</i>
11 <i>Quinquagesima</i>	<i>Sunday.</i>
<i>Sunday.</i>	21 <i>Easter Week.</i>
14 <i>Ash-Wednesday.</i>	24 <i>Good Friday.</i>
14 <i>Valentine.</i>	27 <i>Trinity Sunday.</i>

Sect. VIII. Of the Feasts, Fasts, &c. in March.

[pag. 36.]

1 <i>St. David.</i>	21 <i>Benedict.</i>
2 <i>Chad.</i>	24 <i>Palm Sunday.</i>
3 <i>Oculi.</i>	25 <i>Annunciation.</i>
7 <i>Perpetua.</i>	28 <i>Mauindy Thursday.</i>
10 <i>Ltare.</i>	29 <i>Good Friday.</i>
12 <i>Gregory.</i>	30 <i>Easter Eve.</i>
17 <i>Passion Sunday.</i>	31 <i>Easterday.</i>
18 <i>Edw. K. W. Saxons.</i>	

Sect. IX. Of the Fasts, Feasts, &c. in April.

[pag. 52.]

1 <i>Easter Munday.</i>	19 <i>Alphege.</i>
2 <i>Easter Teusday.</i>	21 <i>Jubilate.</i>
3 <i>Richard.</i>	23 <i>George.</i>
4 <i>Ambrose.</i>	25 <i>S. Mark.</i>
7 <i>Low Sunday.</i>	28 <i>Cantate.</i>
14 <i>Misericordia.</i>	

Sect. X. Of the Fasts, Feasts, &c. in May.

[pag. 59.]

1 <i>Philip and Jacob.</i>	6 <i>J. Port Latine.</i>
3 <i>Invention of the Cross.</i>	9 <i>Ascension.</i>
5 <i>Rogation Sunday.</i>	12 <i>Exaudi.</i>
	19 <i>White Sunday.</i>
	19 <i>Dun-</i>

The Table.

19. <i>Dunstane.</i>	26 <i>Austine.</i>
20 <i>White Munday.</i>	27 <i>Bede.</i>
21. <i>White Tensday.</i>	29 <i>King Charles II.</i>
26 <i>Trinity Sunday.</i>	<i>Return.</i>

Sect. XI. Of the Fasts, Feasts, &c. in June.

[pag. 70.

1 <i>Nicomedes.</i>	20 <i>Edward.</i>
5 <i>Boniface.</i>	24 <i>John Baptist.</i>
11 <i>Barnabas.</i>	29 <i>St. Peter.</i>
17 <i>Alban.</i>	

Sect. XII. Of the Fasts, Feasts, &c. in July.

[pag. 71.

2 <i>Visitation of Mary.</i>	21 <i>Magdalene.</i>
4 <i>Martin.</i>	25 <i>James.</i>
15 <i>Suitbine.</i>	26 <i>Ann.</i>
20 <i>Margareth.</i>	

Sect. XIII. Of the Fasts, Feasts, &c. in August.

[pag. 75.

1 <i>Lammas.</i>	24 <i>St. Bartholomew.</i>
6 <i>Transfiguration.</i>	28 <i>Austine.</i>
7 <i>Name Jesu.</i>	29. <i>Beheading of St.</i>
10 <i>Laurence.</i>	<i>John.</i>

Sect. XIV. Of the Fasts, Feasts, &c. in September.

[pag. 81.

1 <i>Gyles.</i>	21 <i>St. Matthew.</i>
7 <i>Enurchus.</i>	26. <i>Cyprian.</i>
8 <i>Nativity of Mary.</i>	29 <i>St. Michael.</i>
14 <i>Holy Cross.</i>	30 <i>St. Jerom.</i>
17 <i>Lambart.</i>	

Sect.

The Table.

Sect. XV. Of the *Fasts, Feasts, &c.* in October
[pag. 87]

1 <i>Remigius.</i>	18 <i>St. Luke.</i>
5. <i>Faith.</i>	25 <i>Crispine.</i>
9 <i>Denys.</i>	28 <i>St. Symon and</i>
14. <i>Edward.</i>	<i>Jude.</i>
17 <i>Ethelrede.</i>	

Sect. XVI. Of the *Fasts, Feasts, &c.* in November
[pag. 90]

1 <i>All Saints.</i>	17 <i>Hugh.</i>
4 <i>K. William Born.</i>	20 <i>Edmund.</i>
5 <i>Papists Conspiracy.</i>	22 <i>Cicely.</i>
10 <i>Martin.</i>	23 <i>Clement.</i>
13 <i>Brice.</i>	25 <i>Catharine.</i>
15 <i>Macbut.</i>	30 <i>St. Andrew.</i>

Sect. XVII. Of the *Fasts, Feasts, &c.* in December
[pag. 101]

1 <i>Advent Sunday.</i>	25 <i>Christmas.</i>
6 <i>Nicholas.</i>	26 <i>St. Stephen.</i>
8 <i>Conception of Mary</i>	27 <i>St. John.</i>
13 <i>Lucy.</i>	28 <i>Immocents.</i>
16 <i>O Sapientia.</i>	31 <i>Sylvester.</i>
21 <i>St. Thomas.</i>	<i>Wakes.</i>

F I N I S.

de
o.

The Table.

Sect. XV. Of the *Fasts, Feasts, &c.* in October.
[pag. 87.]

1 <i>Remigius.</i>	18 <i>St. Luke.</i>
5. <i>Faith.</i>	25 <i>Crispine.</i>
9 <i>Denys.</i>	28 <i>St. Symon and</i>
14. <i>Edward.</i>	<i>Jude.</i>
17 <i>Ethelrede.</i>	

Sect. XVI. Of the *Fasts, Feasts, &c.* in November.
[pag. 96.]

1 <i>All Saints.</i>	17 <i>Hugh.</i>
4 <i>K. William Born.</i>	20 <i>Edmund.</i>
5 <i>Papists Conspiracy.</i>	22 <i>Cicely.</i>
10 <i>Martin.</i>	23 <i>Clement.</i>
13 <i>Brice.</i>	25 <i>Catharine.</i>
15 <i>Macbut.</i>	30 <i>St. Andrew.</i>

Sect. XVII. Of the *Fasts, Feasts, &c.* in December.
[pag. 104.]

1 <i>Advent Sunday.</i>	25 <i>Christmas.</i>
6 <i>Nicholas.</i>	26 <i>St. Stephen.</i>
8 <i>Conception of Mary</i>	27 <i>St. John.</i>
13 <i>Lucy.</i>	28 <i>Innocents.</i>
16 <i>O Sapientia.</i>	31 <i>Sylvester.</i>
21 <i>St. Thomas.</i>	<i>Wakes.</i>

F I N I S.

ber.
87.

ber.
96.

ber.
04.

18

February 1st

19

2. 1st Sunday day

21

22

23

25. 1st Sunday

26. 2nd Sunday

28

106

22

70

117

23. 54

Index by F.D.

Agatha, 6 Febr.	84
Agnes, 21 Jan.	23
Alban, 17 June	68
Alphonsus of Liège, 1 Nov.	86
Alphege, 19 April	55
Ambrose, 4 April	53
Anselm, 30 Nov.	102
Anunciacion, 25 March	42
Anne, 26 July	75
Anticon.	62
Asphodelus day	32
Assumption, 15 Aug. (not here)	105
Audrey, 17 Oct.	91
Augustine, Bishop, 28 Aug.	79
Augustine or Austin, Monk, 26 May	66
Barnabas, 11 June	71
Bartholomew, 24 Aug.	78
Bede, 27 May	68
Beheading of John, 29 Aug.	80
Benedict, 21 March	41
Boethiana, 6 June	18
Boniface, 5 June	70
Brice 13 Nov.	99

Candlemas, 2 Febr.	29
Pentate	55
Catherine 25 Nov.	101
Leola 22 Nov.	100
Cecilius 26 Sept.	85
Chad 2 March.	37
Charles King. 30 Jan'y.	27
Christmas, 25 Dec.	107
Circumcision 1 Jan'y.	87
Clement, 23 Nov.	101
Conception of Mary, 8 Dec.	105
Crispin, 25 Oct.	93
Crisp, exaltation of, 14 Sept.	82
invention of, 3 May.	66
Cyprian, 26 Sept.	85
David, 1 March.	36
Denis, 9 Oct.	88
Dominica de paschas.	39
de rosa	30
magna	41

Domitica in albis	54
Quintan 19 May	65
Easter	1052.
Edmund, 20 Nov.	100
Edward Confessor, 12 Oct.	90
Martyr 10 March, 20 June	20, 69.
Ember weeks	34, 106, 83.
Enochus, 7 Sept.	82
Epiphany, 6 Jan.	18
Ethelred 17 Oct.	91
Eucherius, 7 Sept.	82
Exaudi	62
Expectation week	63
Fabian 20 Jan.	22
Faith, 5 Oct.	89
Fast	20
George 23 April.	56
Giles, 1 Sept.	81
Good-friday	43
Gregory 12 March	39

Wednesday magna	41
Michael, 13 July	22
Michael-croft, 14 Sept	82
Michael, Thursday	62
Michael-croft-day, 14 Sept	82
Michael, 17 Nov	99
Michael, 2 Febr	29
Michael, 20 Dec	411
Invention of the cross, 3 May	60
James the great, 25 July	74
James, 30 Sept	76
John Baptist, 24 June	69
John, beheading of, 29 Aug	80
John Evangelist, 27 Dec	109
John Port Latin, 6 May	62
Jude, 20 Oct	93
Lady-day, 25 March	42
Lectare	30
Lambert, 17 Sept	83
Lammas, 1 Aug	75

Laurence, 10 Aug.	77
Lent.	83
Leonard, 6 Nov.	90
Low Sunday	54
Lucian, 8 Jan.	21
Lucy 13 Dec.	106
Luke 18 Oct.	92
Machutus 15 Nov.	99
Magdalen, 21 July	73
Margaret, 20 July	73
Mark, 25 April	50
Martin, July 4, Nov: 11	71 + 90
Mary's Assumption, 25 March	42
Assumption	105
Conception, 8 Dec.	105
Presentation 2 Febr.	29
Purification 2 Febr.	
Visitation 2 July	74
Mathew, 21 Aug.	83
Matthias, 24 Febr.	85

Mundy-Wednesday	12
Michael, 29 Sept.	85
Misericordia	55
Name Jesu, 7 Aug.	77
Nicholas, 6 Dec.	66
Nicomedes, 1 June	70
Oculi	30
O-Sapientia	106
Palm Sunday	11
Papists conspiracy, 5 Nov.	97
Paffion Sunday	10
Paul, Conversion of, 25 June	23
Pentecost	63
Perpetua, 7 March	30
Peter, 29 June	70
Philip & Jacob, 1 May	56
Presentation, 2 Febr.	29
Pasca, 18 June	22
Purification, 2 Febr.	29

Quadragesima	33
Quardecimani	49
Quasimodo geniti	55
Quinquagesima	31, 25
Remigius, 1 Oct	77
Remigius, 25 Feb:	36
Richard, 1 April	52
Rogation Sunday	61
Rood-mass, 7 May	60
Sabbatum sanctum	40
Septuagesima	25
Sexagesima	25, 30
Shrove-tuesday	31
Simon & Jude, 20 Oct:	93
Stephen, 26 Dec:	100
Swithin, 15 July	72
Sylvester, 31 Dec:	111
Theophania, 6 Jan	18
Thomas 21 Dec:	107
Transfiguration, 6 Aug:	77

Trinity Sunday	66
Valentine, 14 Feb.	83
Vincent, 22 Jan.	23
Visitation, 2 July	71
Wakes	112
Whit. Monday	66
Sunday	63
Tuesday	66
William III. 4 Nov.	97

6
3
3
1
2
1
1
4